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Edmonton will host Goliath convention of David organization

C.C. staff

EDMONTON, Alta. — The Alberta CLAC Locals are preparing to welcome CLAC members from across Canada to the 33rd annual convention. For the first time in CLAC's history the event will be held in Alberta with Edmonton as the host city.

On April 13 delegates from CLAC's farflung locals, members and supporters will gather at the new Edmonton Convention Centre to conduct the National Organization's business affairs.

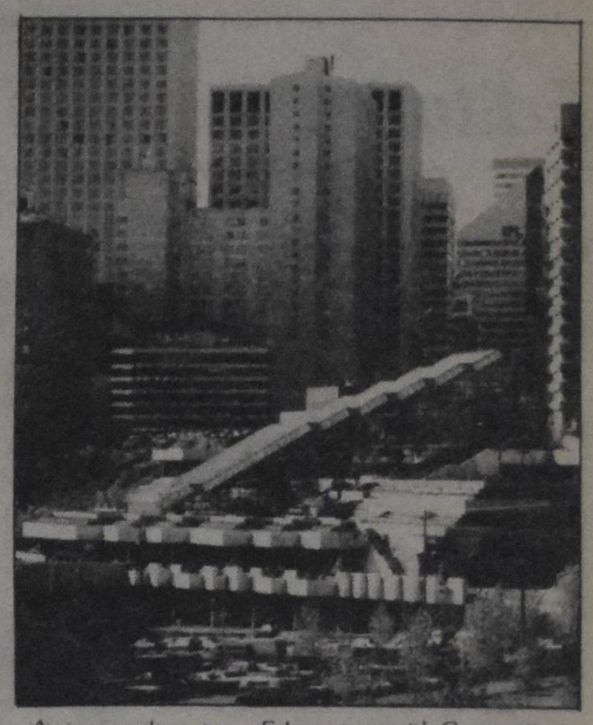
Anyone who knows Albertans, knows that they think big. The hosts expect 500 guests, enough to cover the expense of renting the spacious convention centre, which according to an internal CLAC document comes to a mere $500.

The morning session will deal with business matters, and will feature the Honourable Bill Diachuk, Alberta Minister of Occupational Health and Safety as speaker. The afternoon session will deal with local and regional reports and will feature the Honourable Les Young, Alberta Minister of Labour, as speaker.

The keynote address will be delivered by Ian Shugart, Senior Policy Advisor to the Federal Minister of National Health and Welfare and Advisor to the Federal Progressive Conservative Caucus.

The evening celebration Banquet will feature a specially organized convention choir, Joachim Segger and Marnie Geisbrecht Segger on the piano and a half hour theatre production directed by Jace van der Veen, Artistic Director of Northern Light Theatre with set design by Daniel VanHeyst.

Members and supporters from across Canada are invited. They can contact their regional CLAC office for details.



A view on downtown Edmonton, with Convention Centre in foreground

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

February 8, 1985
40th year of publication,
No. 1964

Vacationing with a closed wallet!

Bert Witvoet

DRACHTEN, The Netherlands — Renger de Ruiter started a unique service some four years ago. Because of health problems he went on early retirement from his work as a Youth Policy Director and administrator of mobile homes in Friesland. Not wanting to be idle, Renger decided to begin a non-profit organization that would provide a service to families in Holland but also in other countries. He started LOVW (Landelijke Organisatie Vakantie-Woningruil), a vacation home exchange program.

He publishes a monthly bulletin that gives members free advertising space, and informs them about who else is looking for an exchange. The bulletin almost reads like a spy message. A variety of codes indicate an amazing amount of information.

Taking out an advertisement requires that the party answers questions like the following: name of town, desired arrangement, preference of area, length of time, type of home offered, maximum number of people allowed in home, number of bedrooms, bathroom facilities, where do you want to go?, family composition, attention required for pets or plants etc.

In addition to that, many other facts can be communicated through a code. Each advertiser receives a number, and contact is made via the organization LOVW.

Renger de Ruiter believes in the kind of service he provides. "You promote friendship," he said. You provide a cheap vacation." In many cases each party only needs to take along some personal belongings. Usually they agree to share the home with its contents. Over 50 countries are represented in the home exchange by now.

continued on page 4...

Renger de Ruiter on a visit to St. Catharines, Ont.

Ontario PC convention sunny and important, say reporters

Bert Witvoet

TORONTO, Ont. — According to C.C. reporters William Van Geest and Richard VanderKloet, there was less tension between camps and delegates at the recent Ontario Progressive Conservative leadership convention than there was at the previous two federal leadership conventions. They described the atmosphere as a lot sunnier and more chummy.

Van Geest followed the proceedings from the floor of the convention while VanderKloet watched it at home on television. Television coverage got more interesting after the reporters departed from their planned course of interviewing party stalwarts, who came up with predictable answers, says VanderKloet.

Van Geest was able to avoid that kind of programming by freely talking to delegates as the convention unfolded. He ran into Marg Van Geest from the Christian Reformed community in Listowel, who was an official delegate at the convention. Her participation signals a change in political involvement by members of the Reformed community, says Van Geest.

VanderKloet believes that Reformed people in Ontario tend to take the provincial government less serious than the federal government. Yet, many of the issues that they get excited about — education, pro-life — are decided at the provincial level.

For a full report by Van Geest and VanderKloet, see next week's issue of C.C.

Thinkbit

Advice of elderly pastor to cocky young colleague: "Just a spoonful of meekness makes the homily go down in the most delightful way."
from: The Grapevine

From hymn-whistling baker to faith-sharing volunteer

Margaret Griffioen

ST. CATHARINES, Ont. — It's likely that only readers of the local newspaper here or close friends and family know that 78-year-old John Kelder was recognized recently for all his volunteer work in this community.

Calling himself a "humble" man, Kelder is hesitant to talk about all the things he does which prompted the United Way to honour him with the Chown-Reinghart award presented annually to two people "whose imprints on life in our city (St. Catharines) are still vividly remembered by many people."

Kelder prefers to talk about our "God-given mandate to spread the good news of Christ's love and our salvation" to neighbours in the local community and world at large. He still seems almost puzzled by the fact that he received the United Way award — believing that his volunteer work is just part of this God-given task. Yet a list of his community work clearly shows why the charitable organization chose to honour this man.

Continued on page 13...

In this issue:

Re-awakening a slumbering giant ... an article about Christian education in The Netherlands pp.10,11
The King's Successor, final instalment of Ineke Parlevliet's story p.12
Jacob Kuntz scans the Christian press for articles on pornography p.7

Calvinist Contact

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Editorial

Are Christians under fire in Nicaragua?

Isn't it strange that an inconspicuously placed review of the book *Nicaragua: Christians under Fire* (reviewed by Mr. Harry Antonides in the December 14, 1984 issue of CC) has drawn three fairly lengthy responses so far (the third one appears on page 11 of this issue). It's enough to make an editor green with envy. So what if all three letters are critical. At least the writers take note of what Harry Antonides is saying!

But perhaps it is not as strange as one might think at first blush. The review obviously touches a sensitive nerve in our community. It's a nerve that is connected to that part of our mind that sorts out such things as: What do you think of America's involvement in Latin America or the rest of the world? Can a Marxist government do any good? Should we judge governments on how they deal with the poor, regardless of what ideology they espouse?

It can be said with a fair degree of certainty that it is difficult to judge a situation at a distance. Depending on the sources you read, the story is rather confusing. Just what are the Sandinistas up to? Are they an improvement over Somoza? Were the recent elections fair?

Cuba and Nicaragua

The situation in Nicaragua is somewhat parallel to what happened in Cuba a few decades ago. There is no doubt that Fidel Castro's regime brought improvements in education and removed some of the most blatant forms of poverty and oppression brought about by the harsh rule of General Batista. The distrustful attitude of the Americans may have contributed to chasing Castro into the Soviet sphere of influence. In Nicaragua too, there is no doubt that the Sandinista government has removed many of the injustices of Somoza's regime. And the American government is once again trying to subvert the results of a revolution.

But that's not the whole story. In both cases a dictatorship was removed by a Marxist group who fully intended to impose a totalitarian form of government. Christians, of all people, should not be naive about what that means for the freedom of a country and the soul of a society. Even though we may not know the exact details of the Nicaraguan situation, we can expect that such a government is not going to repeat the "mistake" of Chile and allow for a free democratic election, nor is it going to be easy on Christians who want to live out the faith in society.

Fair and sound discernment

Knowing that does not mean we should believe every horror story that a biased press will report. To say, for example, that the Nicaraguan economy is in shambles and to render that as proof of the failure of the Marxist system is silly. Of course the Nicaraguan economy is having difficulties since the US has withdrawn all support and the country is involved in a civil war. We must not let *our* bias distort what's taking place in Central America.

But to claim that the recent elections in Nicaragua were fair or that labour unions critical of the regime are free to operate is like saying that Dr. Henry Morgentaler is a secret supporter of the pro-life movement. You'd have to be wearing king-size blinders to believe that!

Too many important leaders of legitimate parties are in exile or were forbidden by law to speak up, even some who originally supported the overthrow of Somoza. The trade union movement has seen a similar form of selective recognition.

But the most fundamental form of discernment should come from our understanding of dialectic materialism and the nature of a totalitarian form of government. Both are the hallmarks of a Marxist government. Their gospel is anti-spiritual and their system is control of the public sphere of life. Hence a Marxist government is not to be trusted *as a matter of principle* to promote justice and freedom.

A dictatorship is often bad, though it can have a benevolent purpose. Usually it serves the limited interests of a power hungry individual or group of individuals. It is very seldom ideological, and for that reason it falls into the category of things we need not fear, according to Matthew 10:28 —"Fear not them which kill the body, but are not able to kill the soul."

A totalitarian system is far more dangerous. It seeks to control the mind and soul of those caught in its network, paying special attention to the awakening souls of the young generation. It is a far more effective tool of Satan, whom we should fear, since he is able to destroy both body and soul.

Letters

That's commitment!

I do not like to miss my weekly C.C. for I always look forward to reading it. If my memory serves me right, I need to renew my subscription. So here is my cheque for two years.

J. Hanenburg,
Bradenton, Fl.

Keep C.C. coming — I eagerly look forward to it!

Irene Blackford,
Pasadena, CA

Appreciates objective work

I would like to express my great appreciation for your paper which, in my opinion, approaches the issues of the day, as well as the church(es) in such an objective way.

Especially I like to commend the "Editor," Mr. Bert Witvoet, for the great job he is doing. With so many different opinions in our Reformed Community these days, at times it must be an almost impossible task.

Again, thank you very much. Keep up the good work, and we pray that the Lord will richly bless the Editor's work.

Evert Hamminga,
Aylmer, Ont.

We're squandering God's time

Rev. Ken Baker's article, "What's happening to us: An open letter to the church I love," says it all.

As a member of a Home Missions Church, I wonder if we have our priorities straight. If all of the effort, determination and time (God's time) spent on the women in office issue was directed towards bringing the gospel of salvation to unbelievers, wouldn't God be glorified more? I'm sure that all of our churches would be overflowing with new Christians.

I Corinthians 13 defines love, and we all know this passage well. You will notice that it does not say that love is judgmental, stubborn or hurting. Debating this issue further will not build up our love, but will continue to divide us and break bonds between us. It is time to break loose of this dragnet and to get on with building God's church.

As to Rev. Baker's article, all I can add is "Amen."

Ronald Middel,
Windsor, Ont.

Too busy with minor issue

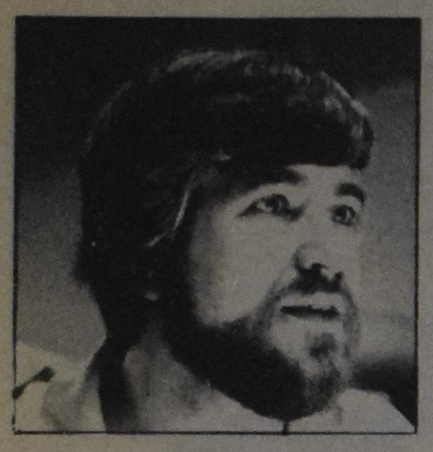
One day, as Christian Reformed people, we will stand before the throne of God, and the Lord will ask us, "why should I let you into my heaven?"

And we will answer, "Well, Lord, you know how busy we were for you, especially all the time and energy we spent on "women in office." We spent hours, weeks, months and years, on the issue, for you, knowing the consequence for the spiritual well-being and the integrity of the church."

And the Lord will say, "I don't know what you're talking about. Now, let's get down to the real issue. How many people did you bring to Jesus Christ through faith in me?"

And we will answer, "But Lord, we

JUST A MOMENT/HERMAN PRAAMSMA



"The illusion that times that were are better than those that are, has probably pervaded all ages."
(Horace Greeley, 1811-1872)

What a difficult time we live in, you and I.

There is so much misery around us. Hundreds of thousands unemployed, nuclear weapons ready to be employed, no respect for human life anymore, either before or after birth, pollution, famine, AIDS, food additives, violence and sex, party strife and group formation in the churches, and who knows what else. The list is just too long.

O for the good old days! If we could only turn the clock back to the times when all was well with the world. Those rosy days when all these problems did not exist yet. As Horace Greeley pointed out more than a hundred years ago, what is past always looks better than what is now. "We never used to have these problems. "People used to work hard, and be honest and thrifty, but today ... hah!"

It is interesting to note that Horace Greeley wrote what he did *more than a century ago*. Then also people raised the lament about the good old days. But Greeley calls their nostalgia *an illusion*. And that's what it is, of course, a form of *self-deception*. And it reveals little real knowledge of the past.

What were the good old days? Were they not the days that none had adequate health insurance but had to work 12 hours a day all the same? Were they not the days of the Great Depression and two terrible world wars and global disasters, news of which took more than a half a year to reach us at times? The days of tuberculosis and consumption, of liberalism and social gospel, of Victorian (im)morality and painful class differences — even in the church sometimes?

The good old days. Where are they to be found? Every age, it seems, has its own struggles and strife, its own share of injustices and pain, its own problems that demand engagement and resolution. Just imagine, we are our grandchildren's 'good old days.'

I am convinced that by looking *backwards* to find models and ideals for today, we may be engaged in unhealthy romanticizing and wishful thinking. The key lies in the things that *transcend* time: the Word of the Lord, the Kingdom, the new heaven and the new earth that are to come. Already in the Old Testament we read the words of the Teacher: "Do not say, 'why were the old days better than these?'. For it is not wise to ask such questions" (Ecclesiastes 7:10).

There is a note of complaint and of regret in the voice of those who talk about the good old days. They forget that 'those good old days' were formerly known as 'these hard times.' And they forget that it is hard to follow the Lord while looking over your shoulder. We are to keep our eyes on Him, and struggle with His marching orders as we find our way in this age.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

We are our grandchildren's 'good old days.'

Longer letter

A head controls all but a stiff neck

After pondering "Pastoral Pondering" (Calvinist Contact, Dec. 14, 1984), I wonder what the author of this article has in mind. To substantiate a concept like "neckship" with scriptural references seems quite ridiculous to me.

I am quite aware of the term "neckship." It was used quite often as a joke; the wife was the hinge to which a head was attached, and it was jokingly suggested that the neck actually determined which way the head should go.

But in reality this is not true. The head (more specifically the brain) controls all movement (including the neck's). The exception occurs when we have a stiff neck from whiplash, in which case something is wrong and we look to a doctor to do something about it. But this is not what the apostle Paul had in mind when he wrote 1 Cor. 11:11,12. I think every respected theologian will agree on that.

Also, I am suggesting to the author that he reread what the Holy Spirit has to say in Titus 3 and 1 Peter 3. I am unable to find any indication of the principle of neckship in these passages.

The author also prefers to use the new Form for the Solemnization of Marriage, one which I find to be of inferior quality compared to the earlier one. Why should we not demand from ourselves a stricter rule to live by. Small wonder that where this attitude prevails we also have the problem of relatively easy divorce within the church.

The author's subsequent Dec. 21, 1984 article ("Authority in Marriage") brings to the fore-ground his preference for a more liberal approach. That being the case, I would suggest that the phrase "and never forsake him/her so long as you both shall live" be updated to "as long as you get along with each other," or "until the next time." That would be a lot easier. If this is really what Dr. Kooistra stands for it leaves me wondering about where he earned his doctorate.

I also believe that God created male and female (Gen. 1:27). But Gen. 2:20 gives a more detailed rendering of what happened. Here Adam, as the keeper of God's creation, had the task of giving each animal a name. Here Adam must have noticed that he was alone whereas all the animals were in pairs. It says that "no suitable helper was found" for Adam. It was then that Eve was created. This is also confirmed in the apostle Paul's letter (1 Tim: 2,13) where it says Adam was created and then Eve.

If this kind of exegesis is tolerated and promoted we certainly will fall into the category of making the word of God of no effect. (Matt. 15:6 KJV). Then whatever is to our liking becomes the truth, but what we don't like is regarded as outdated. This is especially sad to notice because when one studies, for example, Dr. Kooistra's work on the Heidelberg Catechism "By Grace Through Faith" (which I appreciate very much) a much stronger exegesis is evident. May we take to heart what is revealed to us in Rev. 22:18.

If we persist in this kind of pondering, people will start wondering and eventually go wandering.

S. Zeldenrust,
Dunnville, Ont.

Dr. Kooistra replies

May I remind Mr. Zeldenrust that I concluded my ponderings about "authority in marriage" with the words: "I feel great compassion for all those who persevere in a marriage that has lost its character of partnership." I also quoted a divorcee saying: "Divorce is terrible."

All who know me — especially those who know me as a marriage and family counsellor — know also that I hardly ever give up on the possibility of survival of a marriage. I think we should never take it lightly that God has joined us together as husband and wife.

There are cases, however, of actual divorce within the marriage. I have met husbands who did not want to speak to their wives anymore. I have known husbands who were so full of their leadership that their wives suffered immensely with a pain in their soul stinging deeper than any whiplash. Most "official divorces" are the result of long-endured "emotional divorces."

Yet, Mr. Zeldenrust, it is my heartfelt conviction — and also my experience that many "sick" even "dead" marriages can be healed or resurrected. You noticed, rightly so, that I was a bit teasing in my article on neckship. Yet, as you see, it all has serious undertones.

One more thing: the submissiveness of 1 Peter 3 and Titus 2 (not 3, I presume) is not demanded by the structure of marriage, but by the desire to win others (husbands too) for Christ. On the other hand, stressing "neckship" does not deny "headship." Neckship supplements headship. The tissue that binds them together is called LOVE.

Finally, just for your information, I earned my doctorate under Prof. Dr. R. Schippers at the V.U., and he, like I, had more trouble with the acceptance of his *ethics* than his *dogmatics*.

Rem. Kooistra,
Waterloo, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

didn't have any time for that, we were too busy keeping women in or out of office for you."

The Lord will shake his head in pity, and say, "I'm sorry, I don't know you."

Dianne Zomer,
Burlington, Ont.

C.C. perspective unique

Sorry, no subscription renewal enclosed. It might cost no more than a tank of gas, but at the moment, we are having trouble keeping the car itself tanked-up. It is not so easy to make a transition like we did from Toronto out to here in California.

You can be assured that Christiane and I will miss "C.C." very much. You have done very good things with it. It contains news and a perspective difficult if not impossible to find elsewhere. While news about CRC infighting is hard to take, news about how people in various places are taking their faith seriously as they go about life is always strengthening.

Keep up the very good work. I hope that we will be able to subscribe again sometime in the future.

Stanley W. Carlson-Thies,
Richvale, Calif.

Pontius' Puddle

WE HAD TO FIRE OUR PASTOR BECAUSE OF BAD TIMING.
BAD TIMING?
YEAH, HE KEPT SHOWING UP FOR HOME VISITS DURING THE FINAL QUARTER OF BASKETBALL GAMES.

Society

What independent schools can do about receipts

A fuller explanation of the CPJ-Revenue Canada agreement

Citizens for Public Justice has received official word from the Federal Government that Revenue Canada has agreed to protect the rights of all independent and alternative schools to issue donation receipts for the *full* amount contributed by parents during 1984.

The amount will eventually be fully deductible for income tax purposes if the successful appeal by Lyle McBurney in the Federal Court Trial Division is upheld in a higher Court and if schools meet the Court's criteria for tax deductibility. CPJ considers this agreement a major breakthrough for educational justice at the federal level.

Two amounts

Meanwhile, Revenue Canada will continue to allow only the portion which previously was deductible for income tax purposes according to its interpretation of Information Circular 75-23. The school's receipt for 1984 should show both the full amount contributed as well as the portion thereof calculated on the basis of Information Circular 75-23.

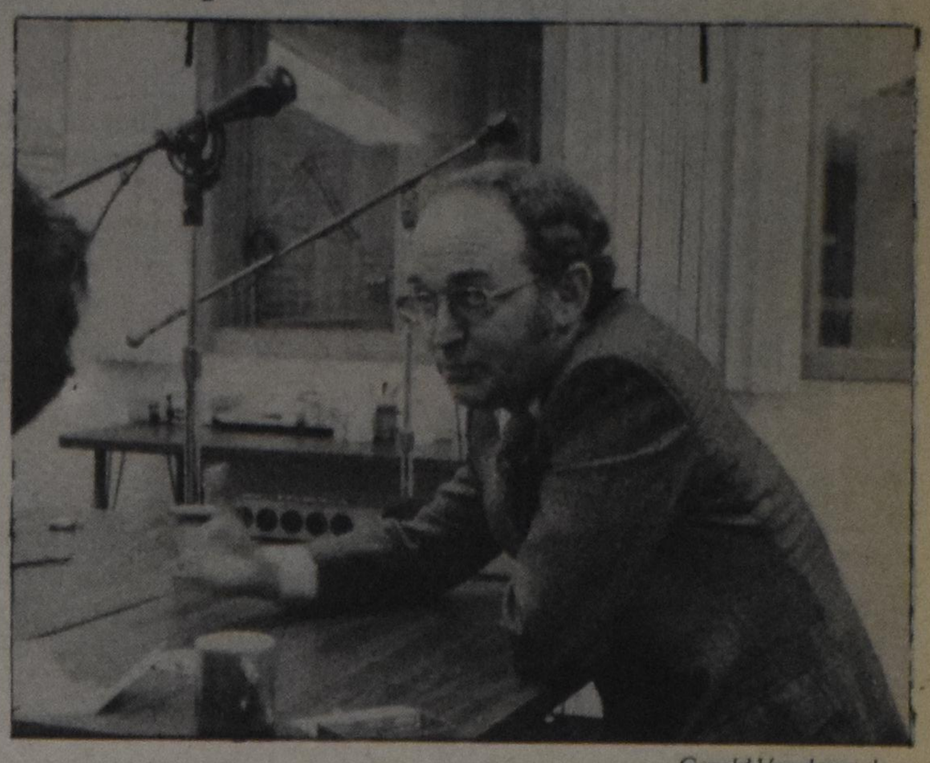
When filing his or her income tax return for 1984, each parent should file the receipt but claim only the lesser of the two amounts shown on the receipt. Revenue Canada will assess all the parents, allowing the deduction of the lesser of the two amounts shown on the receipt.

If the tax appeal by Lyle McBurney is finally resolved in his favour, each parent will then be given credit for the deduction of the *full* amount of his payment to the school, plus interest. If, on the other hand, the McBurney appeal is finally resolved in Revenue Canada's favour, no further action will be taken regarding the parent's income tax return for 1984.

Citizens for Public Justice and tax counsel Richard Fitzsimmons still believe, however, that if a school operates as the Ottawa and Agincourt Christian schools in the *McBurney* case operated, then the school should issue receipts for the *full* amounts received from parents, and parents should deduct the *full* amounts from their taxable income in 1984.

Filing a group notice

Notwithstanding the clear decision of Mr. Justice Muldoon of the Federal Court Trival Division, Revenue Canada is insisting on disallowing parents' deductions until a higher Court has heard the matter. In these circumstances, rather than having Revenue Canada re-assess every parent *individually* and having every parent file a Notice of Objection *individually*, CPJ has worked out the following compromise arrangement with Revenue Canada for the benefit of those parents whose schools would rather comply with Revenue Canada's policy despite Mr. Justice Muldoon's judgment to the contrary.



Gerald Vandezande

Mr. Salvatore Badali, the Chief of Staff and Senior Policy Advisor to the Honourable Perrin Beatty, the Minister of National Revenue, telephoned Gerald Vandezande of Citizens for Public Justice that Revenue Canada basically approves the legal procedure proposed by CPJ and Mr. Fitzsimmons.

The procedure being finalized now is designed to protect the rights of all parents whose children attend Christian or other independent schools, which are registered by Revenue Canada as charities. It will allow the filing of a *group* Notice of Objection for 1984.

After the parents of a certain school receive their regular Notices of Assessment for 1984, a *group* Notice of Objection can be filed on their collective behalf, claiming the right to deduct the greater of the two amounts shown on each receipt.

The details of the procedure are being ironed out between Richard Fitzsimmons, for CPJ, and Revenue Canada officials. The full text and appropriate instructions will be made available upon request as soon as agreement has been reached with Revenue Canada.

Procedure available to all

This procedure is available to all independent and alternative schools, regardless of what receipts they issued prior to 1984. It enables the schools and the parents to protect their rights under the *Income Tax Act* without endangering the charitable status of the schools. In fact, Revenue Minister Perrin Beatty's spokesman assured CPJ that *Revenue Canada will not revoke a school's registration if a school does not comply with Information Circular 75-23.*

School boards who wish to obtain more information about CPJ's agreement with Revenue Canada should write, CPJ, 229 College Street, Toronto, Ontario M5T 1R4. Those who need legal advice so they can make proper use of the official procedure agreed to by Revenue Canada should contact CPJ's tax counsel: Richard G. Fitzsimmons, 180 Dundas St. W., Suite 2403, Toronto, Ontario M5G 1Z8 (tel. (416) 977-5545).

Revenue Canada's appeal against the decision of Mr. Justice Muldoon in favour of Lyle McBurney may be heard by the Federal Court of Appeal in May or June. This educational justice tax appeal is supported by CPJ and financed from its Educational Justice Fund. The costs have been considerable, mostly because Revenue Canada did not cooperate as promptly and effectively as it could have. This Educational Justice Fund is in urgent need of more gifts. Official donation receipts for income tax purposes will be issued immediately.

Kuyper's Kapers

THE GOSPEL IS EGALITARIAN, SO A CHRISTIAN POLITICAL PARTY SHOULD REFLECT THIS ASPECT OF THE MASTER'S WITNESS
MEN, WOMEN, AND CHILDREN, BLACK, WHITE, RED, AND YELLOW RISING UP TOGETHER. A GLORIOUS CHRISTIAN RAINBOW COALITION.
HALLELUJAH!
CAD LECTURE SERIES
DR. KUYPER, I WANT TO BE A PART OF THIS REVOLUTION. IS THERE ANY ROOM IN IT FOR A HOUSEWIFE FROM ST. CATHARINES?
CAD SERIES OF LECTURES
IT DEPENDS. CAN YOU MAKE A 'MEAN' POT OF COFFEE?
CAD SERIES

Vacationing with a closed wallet!

...continued from page 1

Renger himself draws no salary. Membership in the organization, which costs $25 for Canadian residents, allows for publishing of advertisements, receiving a monthly bulletin and being provided with specific names and addresses upon request.

If people want exchange with a Christian couple, that can be arranged.

Renger himself is an elder in the Gereformeerde Kerk in Drachten, Friesland, and appreciates the concerns of people who want a home with good literature and pictures in the home.

For more information, readers may contact de Ruiter's organization at the following address: LOVW, Postbus 412, 9200 AK Drachten, The Netherlands.

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See page 14 for details.

Pressreview

Carl D. Tuyl

There is no unanimity in the federal cabinet about universality, of social programs and that is probably a very mild description of the confusion which seems to reign in the federal policy-making. First Minister of Finance, Mr. Wilson said he wanted to get rid of the principle of universality. The Prime Minister arose to set Mr. Wilson straight, with all the sanctimoniousness he could muster, crossing his heart and saying: never, never.

Then Mr. Epp, Minister of Health and Welfare, stepped into the conflict. His position paper which contains two possible options was published. While not doing away with universality, it offers some changes in the system by reducing benefits to some and increasing advantages to others. Of, course, the average-income-earning Canadian pays the bill. The Wilson-Epp fight then seems to have been won by the latter, with Wilson losing a lot of stature.

I also want to report that in the company of the Rev. Siebert VanHouten, I went to check up on our representatives in Ottawa. I was present at two question periods, and thought that the ladies and gentlemen were in fine form. We admired especially the performance of Pat Carney, Minister of Energy, who certainly is no patsy. There were many questions about some alleged dark dealings between the oil industry and the government. Pat Carney, her arms cleaving the air like daggers, fielded all the questions, and in her responses scored heavily on the opposition. Mr. Turner was her first victim, and he never really recovered. Our minister Carney is a woman I would prefer to have on my side.

Here in Ontario we have a premier. No earth-shaking news really, the more so considering the fact that Mr. Frank Miller in his acceptance speech managed to put most of the conventioneers to sleep. Which reminds me of the minister who complained to one of his elders that the consistory should do something about all those people who were sleeping during the services. Upon which the elder replied: "You put them to sleep, you wake 'm up!"

Speculation in making the rounds about the presence of war criminals in our country. There were questions in parliament and Mr. Mulroney has ordered a full-scale investigation into the matter. It is now 40 years ago that the Second World War came to an end. Diplomatic protocol officers are trying to put together appropriate commemoration occasions. The difficulty is that the enemies of 40 years ago are the allies of today. That makes commemoration difficult, except for the Dutch who plan exuberant festivities, never mind the Germans.

The Swiss manage to make money on negotiations. The city of Geneva is the preferred site for many international conferences. This week OPEC ministers met there, and it became apparent that their organization is held together by chewing gum and baling wire, not much more. Agreement among the thirteen participants was as evident as butter in Butterball-turkeys; it just isn't there. The oil market pretty well orders itself along the age-old principle of supply and demand, no matter how many ministers meet in Geneva. I noticed, by the way, that in the good old U.S. of A. the price of gasoline begins to approach again the dollar-per-gallon mark, just about half of what we pay. What happened to demand and supply alignment of oil prices in Canada? I'll tell you what! Interference happened in that process both from government and from oil companies.

Survivors of Auschwitz returned to the site to pray the Kadish prayer for the dead. Imagine... all that is already 40 years ago. It still burns in the soul like a fresh wound. I remember the clandestine services in the camps. I remember the hope for the new future, the prayers for true ecumenicity, and the peace-forever pledges. Now we cannot even keep people from one denomination together. There are - praise God - exceptions. Christians do find each other around common causes.

The process of moving our earthly possessions continues. A most remarkable thing happened to me last week. I got out of bed and stepped on something sharp. When I bent over to pick up the offending object, it turned out to be the silver insignia of my military service in Indonesia. I hadn't seen it since a boisterous de-mobilization celebration in Amsterdam in January of 1950. After 35 years I stepped on it in my bedroom in Toronto! The past is catching up with me with all this packing, like ghosts in Dickens' Christmas Carol. A lot of it I don't like, but with God there is forgiveness, even though with many people there isn't.

The rabbi's son

The son of the rabbi was playing hide-and-seek with his little friends. He found himself a fantastic hiding place. He was sure that none of his friends would be able to find him.

Sure enough, half an hour later, no one had found him. An hour passed, two hours, still no one had discovered his hiding place. Where could his friends be? The son of the rabbi became impatient. After having waited for three hours he finally emerged from his secret spot ... only to find that none of his friends had even bothered to look for him.

The boy goes home in tears. For three hours he had hidden himself for nothing. Not one of his little friends had tried to find him. He tells the story to his father, between loud sobs.

His father, the rabbi, looks at him with tears in his own eyes. "Yes," he nods, "that's the way it is with God too. How often does He not want to play with us, and does He not hide Himself from us for a little while in the hope that we might seek and find Him. But when God comes out of His hiding place He finds that no one has looked for Him."

Psalm 14 puts it this way: "The Lord looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside."

Retold from a Dutch meditation

A prayer for our and all God's children

We place the names of all our children in Your hands;
Engrave them in Your palm, O Lord our God.
Let nothing or no one them ever snatch away.
No Lord, let Satan never have them for his prey!

Lord, keep our loved ones close, when we must let them go,
And let, when they are weak, Your Spirit then uphold them.
The world is sure to mock the followers of Jesus' cross ...
The ones who take the narrow road, and do not count it loss.

We do not ask for them a life of wealth and ease.
But, Lord, do comfort them in loneliness and fear.
We are a separate people, in, not of the world.
His Covenant sign and seal has marked us for His own.

And Lord, the young ones of Your fold, all of them so dear,
We watch their way of life, with anxious love and fear,
lest they be overwhelmed by worldly cares, we pray:
Almighty Covenant God, do make them find Your way!

(translated and adapted from a Dutch prayer)

Anne Posthumus Bijker,
Holland Christian Homes,
Brampton, Ont.

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Church

Pastoral Pondering

Who rules among us? Part II

Gordon H. Pols

Women exercise headship functions all the time. No human task or calling (i.e. office) can be fulfilled without the exercise of authority. Thus a mother exercises headship with respect to her dependent children. A female teacher exercises headship with respect to her students. Examples can be multiplied.

Are there any headship settings or situations according to the Bible from which women are precluded? To this question the last Synod of the Christian Reformed Church answered: YES. Is the diaconal office one of these situations? To this question Synod answered: NO. I agree with both of these answers.

Deborah an exception

Yes, there are headship situations, tasks, callings (offices) which I think the perspective of the Bible does not open to women. Synod said, among other things, that "the headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and the New Testament."

Father, but also mother exercises headship over the children. Yet the Bible's perspective is not such that as wife she exercise headship over her husband. The Bible's perspective is rather that the husband exercise headship over her.

Similarly, the woman may exercise headship in the larger family we call church. She may teach the community's children, and the older women are told to teach the younger (Titus 2:3f). Yet the Bible's perspective is not such that the women should exercise the kind of headship that would place them in a position of leadership and authority over the men in the community.

The Old as well as the New Testament teach this, said Synod. The biblical evidence is that the tribal leaders, the covenant heads, the priests, the elders and the heads of state were male. In this long line of evidence the judgeship of Deborah is indeed an exception. Some are of the opinion that Deborah is such a powerful exception as to nullify any conclusion that male headship in the situations cited is a normative rule. I do not share that opinion. And in the situations of marriage and church, Synod did not share that opinion either.

Deacons promote fellowship

Women, then, may hold headship functions, but not all headship functions. What I distill from the biblical evidence is that those functions of leadership, authority and rule which involve the kind of basic direction-setting, the charting-of-life's-course for a community is a headship task to be filled by capable and called men. Now the question is whether the diaconal office as that functions in our churches today is *that* kind of headship function. Synod judged not. I agree.

The task of the deacons is primarily to enable the church to live in the bond of true fellowship and to give concrete expression to its confession by providing that community with the appropriate ways and means — not only economic or material means.

As I see it, the headship involved in fulfilling the diaconal task (and there *is* headship involved!) does not prohibit women from serving in this office at all. Let women serve the church in the office of deacon! Paul speaks with deep appreciation of such women co-workers (Rom. 16, for example).

Setting the doctrinal direction or charting the confessional course of the church or guiding the faith-life of the local congregation is not the primary task of the deacons but is the calling of the elders. It was in this connection that Synod underscored the obvious by adding the proviso that qualified women may serve in the office of deacon, "provided that their work is distinguished from that of elders."

Next time I hope to consider Synod's understanding — and I think *mis*understanding — of what the Bible means by *church*.

Rev. Pols is pastor of the West End Christian Reformed Church, Edmonton, Alta.

Samaritan's purse helping Canadians meet crisis needs

"They're risking their lives," says Franklin Graham.

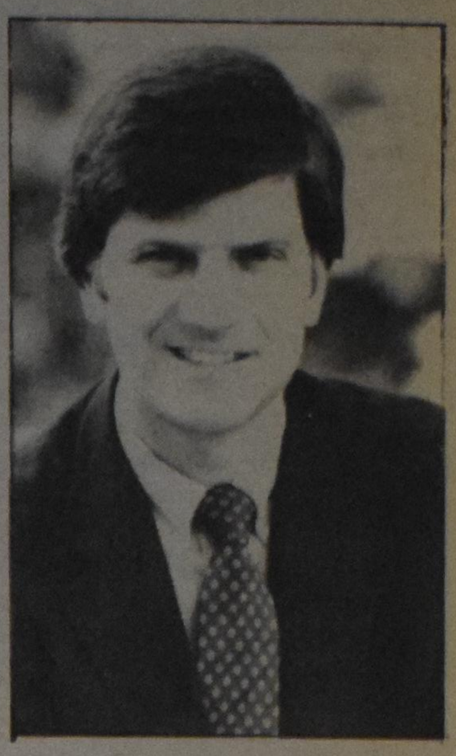
TORONTO, Ont. — Canadian missionaries in Angola are braving guerrilla warfare and food shortages to provide medical care for the southwest African nation's masses, says the Rev. Franklin Graham, president of Samaritan's Purse — Canada, an evangelical mission organization meeting emergency needs in crisis areas of the world.

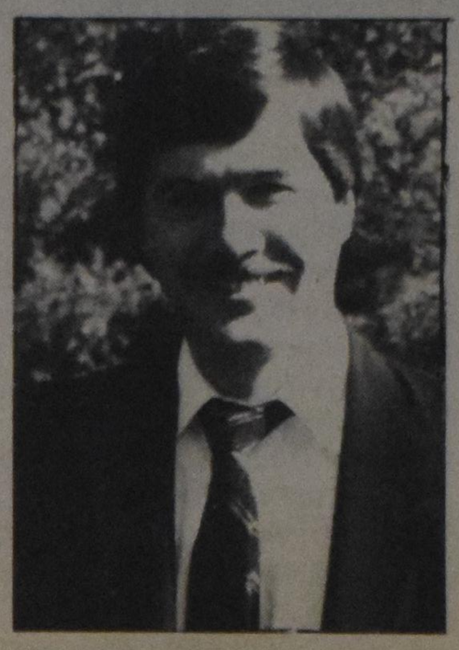
The organization was begun in 1970 by the late Dr. Robert Pierce, who also began World Vision.

Graham, commenting in a January interview on his recent trip to Angola, said, "It's one of the hardest places I've visited anywhere in the world. Ten years of civil war between rebel guerrillas and Marxist government forces, supported by Cuban troops and Soviet military advisors, have made Angola a dangerous and desperate country. Food is scarce; little is available in the stores. Many civilians have been wounded or killed in the fighting. In the midst of such darkness, though, and at great personal risk, Canadian missionaries are offering people compassion and hope."

Graham, who is the son of evangelist Billy Graham, cited as an example Dr. Stephen Foster, a Canadian missionary surgeon who regularly treats war casualties and patients suffering from such dreaded

Continued on page 7...





(top) Rev. Franklin Graham, son of evangelist Billy Graham and president of Samaritan's Purse - Canada, an evangelical mission organization which meets emergency needs in crisis areas. (left) Bruce Clemenger, newly appointed Executive Director of Samaritan's Purse - Canada, and a graduate of the Institute for Christian Studies.

Vatican issues ultimatum to pro-abortion priests and nuns

VATICAN CITY (EP) — Responding to an abortion broadside published in the New York Times by pro-abortion priests and nuns, the Vatican has issued an ultimatum, demanding that signers of the advertisement publicly retract their positions, or face expulsion from their religious orders.

The ultimatum applies to 24 nuns and as many as 20 priests who were among the 97 people signing the abortion statement. The Vatican demand is based on Canon Law, which also states that a person who procures an abortion is to be automatically excommunicated, the Roman Catholic Church's most severe punishment.

The statement, published as a full-page paid ad in the Oct. 7 New York Times, claimed that a diversity of opinion regarding abortion exists among committed Catholics, and said "there is no common and constant teaching on ensoulment in Church doctrine, nor has abortion always been treated as murder in canonical history."

The ad asked Catholics to not support legislation aimed at banning abortion, and challenged the authority of the Vatican hierarchy by saying "Statements of recent popes and of the Catholic Hierarchy have condemned the direct termination of prenatal life as morally wrong in all instances. There is the mistaken belief in American society that this is the only legitimate Catholic position."

So far, three of the signers have retracted their original position.

Graham announces 1986 evangelists' conference

URBANA, Illinois — Evangelist Billy Graham announced at a year-end press conference here that an International Conference for Itinerant Evangelists will be held in Amsterdam in 1986. That gathering, Amsterdam 86, will be similar to the Amsterdam 83 conference, which was sponsored by the Billy Graham Evangelistic Association and which brought together more than 4,000 evangelists.

The 1983 gathering, he stated, had profoundly affected the progress of world evangelization. "What the evangelists experienced there is making a difference in their countries," he contended. "Unfortunately, thousands of others just like them were unable to attend."

Graham stated that he had been flooded with letters from those who had attended the first conference. They told of "renewal zeal and increased effort to win others to Christ."

Appeals from thousands of evangelists who were unable to attend Amsterdam 83, coupled with overwhelmingly positive post-conference assessment, made it imperative, he said, to proceed with plans for the 1986 event which will be held again in the spacious RAI convention complex in the Dutch city.

It is expected that about 8,000 evangelists from 150 nations — most of them in the Third World — will come to Amsterdam 86.

Church News

Christian Reformed Church

Accepted

— to Maranatha, Belleville, Ont., Rev. John Visser of Kentville, Nova Scotia.

— to Summit, Kamloops, BC, Cand. Shawn Sikkema.

Address change

Rev. Wiebe Geerts, 163 Driscoll Rd., Richmond Hill, ON L4C 4H8. Effective immediately.

Rime or Reason

Reverend Pete, our handsome
pastor,
(and very eligible bachelor)
finds many a mother doing her
utmost
to tie him to a daughter's
hitching-post.

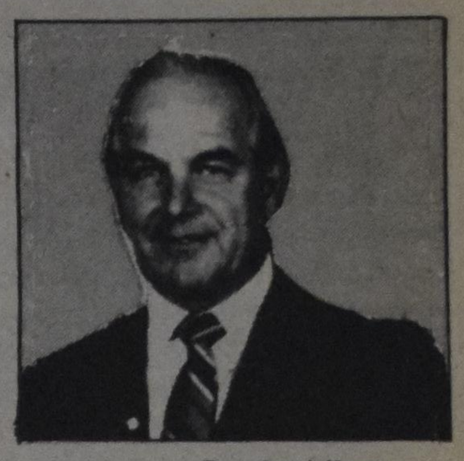
Klaas Sis

This was in the bulletin:
"True love will never keep score."
Why do they still know the sin
of thirty years before?

Sy Nodd

The Student Fund Committee of Classis Huron
of the Christian Reformed Church
invites applications for Student Financial Aid in preparation for the ordained ministry in the Christian Reformed Church. All students from member congregations in Classis Huron who are interested, please apply before **March 15, 1985** in writing to:
Rev. Mr. Ed Den Haan
5 Keats Cres., Guelph, ON N1G 3B1

Pornography: A problem Christians cannot ignore



Rev. Jacob Kuntz

Jacob Kuntz

More and more Christians in Canada are deeply concerned about the growing problem of pornography in our country. The pornography industry on this continent has become a multi-billion dollar one and has a destructive and demoralizing influence upon individuals, marriages, families and society.

No wonder that also churches are discussing joint action and that at its recent General Synod the Anglican Church passed a resolution for the elimination of pornography. Church magazines are repeatedly dealing with the issue, urging people to take a strong stand towards this evil in our society.

Perhaps many cannot get excited about the subject (it is not a very uplifting topic!), but it is better that we know what is at stake here.

In "Glad Tidings", magazine of the Women's Missionary Society of the Presbyterian Church in Canada, we found the following under the title "A time to speak out":

"I must confess my ignorance. Until a year ago I didn't know what pornography was. Maybe I really didn't want to know. Wearing rose-coloured glasses as I sometimes do, I assumed that pornography had to do with pin-ups and girlie magazines, nothing I need concern myself with. After all, nudity has been around for a long time. As for sex, I thought I was somewhat liberated and broadminded. I have seen and heard a few things. And while I didn't want my children poring over some of the magazines I have seen, I wasn't going to hit the ceiling if I found them under the mattress (or in the rafters, which is exactly where I did find them!).

"How wrong I was."

The writer continues:

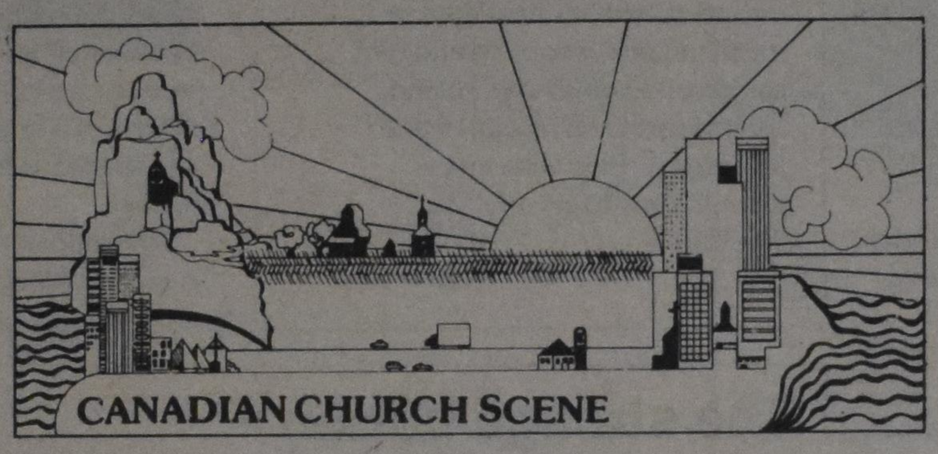
"Have I been blind and deaf to the insidious changes in the nature of material that once was considered risque or even just erotic?

"Pornography is NOT the graphic depiction of sex, that tender, loving expression of mutual affection between two adults who really care about each other — nor the consuming passion that makes lovers oblivious to all else. It goes far behind nudity, far beyond showing parts of the body in seductive or suggestive positions.

Pornography is violence — not the muted scene from an old movie that obscures the reality of pain, blood and guts — but the explicit violence of brutal sex, castrations, disembowelings, severing of limbs, hangings, murder ... Not only does pornography enact these situations but in many cases the actual persons are in fact degraded, brutalized, even murdered. Not a pleasant sight. But then pornography is not a pleasant topic. It degrades and dehumanizes people, mostly women and children.

"Why? Human greed. Pornography is estimated to be a $7 - $50 billion industry in North America, $500 million in Canada.

"I cannot plead ignorance any longer. What I can do is get involved."



CANADIAN CHURCH SCENE

The Mennonite Brethren Herald of November 16, 1984 devotes almost an entire issue to pornography, calling it a "growth industry." Here are a few paragraphs of the first article:

"Most Canadians are only vaguely aware of the dozens of magazines at their corner store that are part of the multi-million dollar pornography industry. Were they to look inside just one of those magazines, they would find pictures of nude women bound by ropes and chains. A 6-year-old girl performing sexual acts with a 60-year-old man. A written and pictorial essay of a father "seducing" (read: raping) his 13-year-old daughter. Women as sex objects, submissive, eager to please.

"But the most violent magazine cannot compare to what is available on the silver screen. At an Ontario Censor Board showing of scenes cut from films intended for general adult viewing half the audience had left before the 20-minute movie had ended. One was vomiting in the washroom.

"According to Censor Board chairman Mary Brown, all such scenes have become commonplace the last few years.

"The fastest growing part of the industry is video cassette, which offers the chance to view pornography in the privacy of one's home for those who can afford a video cassette recorder."

In the same issue of The Herald Dr. John H. Redekop writes more about the video rage of our times, also in connection with pornography. He compares video with movies and T.V.:

"Commercial movies and television programs are offered by promotors who must allow for the fact that they are operating in the public domain and that, if worse comes to worst, some government regulatory agency may press for a fine or lift a licence. It has happened.

"Video shops do not face even this minimal accountability; indeed, the perpetrators of the most sickening kind of cruelty, sadism, bestiality, kiddie porn, unnatural sex and general debauchery answer to no one.

"If you can briefly stand the embarrassment, step inside one of the proliferating rental and sales shops and you will see what I mean. The sickening titles and pictures could 'teach' the city fathers of Sodom a thing or two.

"The bulk of the rapidly expanding video trade panders to the immature, inviting them to assert freedom and independence by overstepping the bounds of decency and indulging vicariously in the basest pursuits that sinful man can imagine. Of course, the result is not a maturing process at all but a debasing of human dignity.

"Moreover, indications are that by far the worst is yet to come.

"Our job is at hand. Given the consumer's total control of the product-time, setting, place, associates, etc. — the task will not be easy. This medium will be the hardest of all to control and monitor; its ethic-corroding potential is ominous. Let us educate one another with care, but also with haste."

It is clear: no Christian can afford to ignore the "rise" of pornography in our society. The words of Proverbs 14:34 are in place here: "Righteousness exalts a nation, but sin is a disgrace to any people."

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ont.

Samaritan's purse helping Canadians meet crisis needs

...continued from page 6

diseases as measles, tuberculosis, and leprosy. He indicated that Samaritan's Purse — Canada, is assisting Dr. Foster and his co-workers.

"We are providing them with funds for food, medicine, transportation, building materials, and Bibles," he said. "In Angola, just as we do all around the world, (in 40 countries), we are working through national churches and mission organizations. We have no overseas staff or programs of our own; our programs are those of others.

Samaritan's Purse — Canada is headquartered in the Toronto area and operates under the supervision of its new executive director, Bruce Clemenger.

Clemenger, whose responsibilities will involve him in representing Samaritan's Purse across Canada as well as supervising operations in the organization's Markham headquarters, is a native of Toronto. He is a graduate of York University and holds a Master of Philosophical Foundations degree from the Institute for Christian Studies. He has served previously in the university ministry of Inter-Varsity Christian Fellowship.

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Education

Chalkmarks

Of stories and starters

Writing is an area that is receiving a great deal of attention in educational circles. It seems that the importance of writing and expressing oneself clearly has been rediscovered. The staff at my school has, in the past year or so, spent time observing other schools, reading about writing and discussing ideas. Most importantly, however, we have made a point of encouraging writing in our classrooms.

This year I have set aside two 45 minute periods every week, during which the students can learn about writing by writing. I do very little whole class instruction. The students write about whatever they wish. They make decisions about what to say and about how to say it. When their stories are 'finished,' they edit them with a classmate, a parent volunteer, or with me. At this stage they improve their spelling and punctuation, as well as the clarity and smoothness of their stories.

Following the editing process, they 'publish' their stories in a scribbler, set aside specifically for that purpose (We'll make books sometime later on). The only stipulation I have made as to quantity is that each student publish one piece each month.

As is true of every class, there are those who are at a loss for ideas, or who have difficulty getting started. I have handled that by making a set of story starters. I am blessed with the assistance of a talented high school student who has designed and coloured many illustrations for the story starters. The pictures really help the students start to see things and stories. Words are not enough!

The use of these story starters has resulted in a variety of stories. The two stories shown here are examples of some of the results I've seen. They illustrate that *everyone can* write — those who struggle to put words on paper and those for whom words flow freely. It is extremely rewarding to allow students to write. Their stories enrich my life and my relationships to my students. Kids do still have imagination. We must encourage and nurture their imaginations and their use of the written word.

The story starters used in these two stories are from an excellent book called *Write Here*. It is written by Joanne Richards and Marianne Standley, and published by Incentive Publications, Inc., Nashville, Tennessee (1984).

Karen Vanden Born,
Calgary Christian School, Alta.

Bubble adventure

Once I blew a bubble so big that it surrounded me! It floated up, up, up and up with me in it! I had so much fun until it popped and I got caught on another one. I came back to earth and it popped and I fell to the ... Pop! What in the world!? Time to get up.
The End

by Donny

The strange button

While on a field trip to a museum I pressed a button marked do not touch. Suddenly a loud road and all the mummies came alive and started chasing people around. I ran and hid behind a large box. I soon found out that was not such a good idea because a lot of people had the same idea and pretty soon I was pushed into the open. Quickly I dashed to a ladder and climbed up and almost made it to the top but I slipped. Quickly I tightened my grip and hauled myself up to the top. I knew I was safe for the moment because no one else could climb up the ladder. Suddenly I thought of something! If when you pressed the button the mummies started moving what if you pressed again? Of course the mummies would go back to where they were and stop moving."

But now I had another problem — how to get down. I couldn't go down the ladder so I had to jump. I got ready to jump ... 1-2-3, I jumped. When I landed I quickly got up and ran towards the button and pressed it. All the mummies went back to where they were and stopped moving.

by Aaron

Freeness

As the eagle is free,
Flying from tree to tree,
Without a worry or a care,
Knowing all is good and fair,

So I, like the eagle, long to be free
To be whom I'm meant to be:
Not some extra-ordinary person or thing
Like a hero or a king.

Ingrid Wikkerink,
Fruitland John Knox
Memorial Christian School

After Yuppies and Spokies, what next?

Bert Witvoet

According to a CBC news story, the toy industry in North America and elsewhere is looking for a bright future. It is expected that the market is going to see an influx of extravagant and expensive toys.

Reason? The yuppies' children have come. Yuppies are the babyboomers who, after having weathered a turbulent period of rebellion, settled down and set their sights on becoming successful.

According to reports, yuppies take exotic vacations, buy expensive clothes and cars and like to spend money on themselves. But the legacy of their lifestyle is that they are producing SPOKIES — SPOKIES is an acronym for "the spoiled kids of the eighties."

The yuppie parents who love to spend money on themselves also love to spend it on their kids. Besides that, they attempt to soothe their guilt feelings, brought on by broken marriages and irresponsible parenthood. The result of a combination of spending and compensating is a SPOKIE.

And that's why the toy industry is looking up.

It seems that a few other industries may be flourishing too in the not too distant future. May we recommend that young persons look for training in the area of psychology and counselling? There will be lots of work once the outcome of having yuppy grandparents and SPOKIE parents hits the turn-of-the-century generation.

Learning from roses

"The poet Coleridge was visited by an appreciative admirer one day and Coleridge invited the man to join him at tea.

During the course of conversation the subject got around to children. "I believe," said the visitor, "that children should be given a free rein to think and act and thus learn at an early age to make their own decisions."

Coleridge interrupted the man. "I'd like you to see my flower garden," he said and led the man outside. The visitor took one look and exclaimed, "Why, that's nothing but a yard full of weeds."

"It used to be filled with roses," said Coleridge, "but this year I thought I'd let my garden grow as it willed without my tending to it. This is the result."

from John Calvin Christian School, Guelph, Ont. Newsletter

Preschool programs pay dividends

High-quality early primary programs have been shown to pay off in later years in higher academic performance, lower dropout rates, fewer years spent in special education, higher success rate in entering universities, colleges and job-training courses.

These findings are among the results published by the High/Scope Educational Research Foundation after 20 years of monitoring two groups of students, similar in all respects, except that one group experienced a high-quality education program in the years before Grade 1 and one group did not.

Conducted by Dr. David Weikart, an internationally known expert in the field, the research project also found that the children who received good early education have fewer learning difficulties, lower delinquency rates in later life, and much higher productivity, self-sufficiency, employability, and positive participation in economic life than those who did not.

The bottom line of the research project was that for every $1,000 society invests in early primary programs of high quality, there is a return to society of $7,000. Returns include reduced costs for education and legal processing for delinquent behaviour, and increased lifetime earnings for participants.

Dr. Weikart's study began in Ypsilanti, Michigan, in 1962, as an examination of children "who were born with all the odds against them — poor, apparently destined for school failure, and black, in a society in which discrimination was common. Of the families in the study, 50 percent received welfare assistance, and 47 percent were single-parent families. Only 21 percent of the mothers and 11 percent of the fathers had graduated from high school."

His report said that 123 children in the study were randomly assigned either to an experimental group who attended preschool (in Ontario, roughly equivalent to both kindergarten programs), or to a comparison group who did not attend.

Dr. Weikart emphasized that these two groups were highly similar in family backgrounds, and any subsequent difference between the two groups would have to be attributed to the early education program. "The experimental group attended a high-quality program in a preschool classroom for 2½ hours, five mornings a week, and were visited at home with their mothers for 1½ hours once a week, either for one school year at age four, or two school years at ages three and four," he said.

The same young people have participated in the study continuously for two decades. Further follow-up has been planned for the two groups at age 26, after they have begun to make significant life decisions about career and family.

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Family

"Springtime in Holland" returns

John Vander Boom

During the past year over 30,000 people have enjoyed Don Van Polen's multi-media presentation "Springtime in Holland." Churches and auditoriums were filled to capacity when this unique program was shown.

The Canadian Home Bible League has been requested to show "Springtime in Holland" in several more areas. Due to the tremendous response to previous showings, this program will again be shown throughout Ontario from March 4 through to March 30. A special tour of the Maritime provinces is planned for April 14 to the 21st.

Don Van Polen

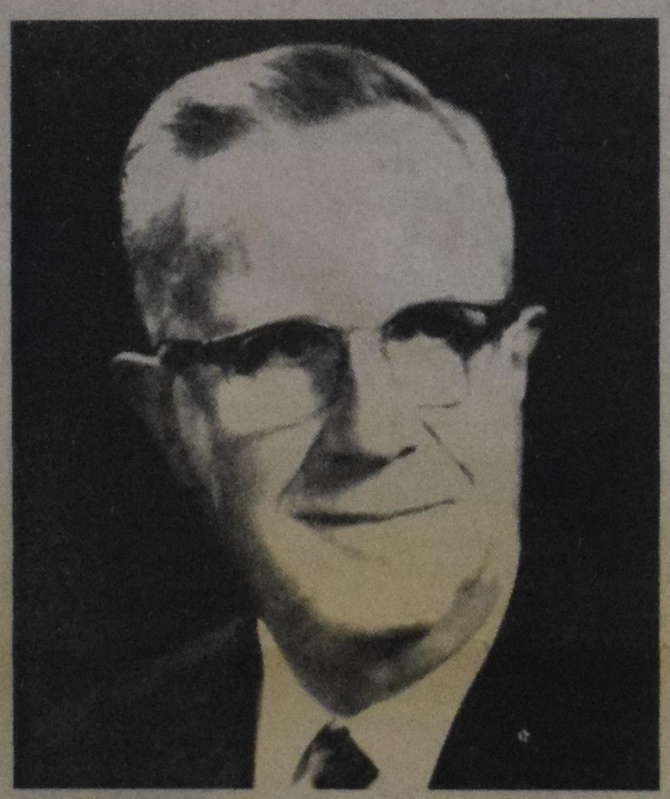
We will also be showing the latest program of Don Van Polen's called "The Psalms and the Seasons." This is a praise and worship presentation on North American scenery with a meditative study on the book of Psalms.

These two programs with their excellent music and captivating beauty are a family treat. With a 25 foot screen and six 70mm projectors it makes for an unforgettable evening. Watch this paper for a complete spring schedule of "Holland" and "The Psalms."

A free-will offering for Bible distribution will be taken.

"The old guard is called home"

Rev. George J. Hoytema July 25, 1901 — January 21, 1985



Among the many letters we received during our anniversary celebrations in September/October, 1984 was a long letter, which we especially appreciated. It was from our long time friend and fellow minister: George Hoytema. We had not seen one another for a long time, so I made sure the more to respond to his well wishes.

Neither of us knew then, that this would be a last contact, the last greetings, the last reminiscences.

On January 21, 1985 the Lord called George to be in His undisturbed presence and to see His Savious face to face, after being a minister of His gospel here with us for 51 years.

We met him as one of our examinators in classis Assen in November 1944. He served the large congregation of Smilde (now: Boven-en Hijkersmilde). With great care and wisdom he led his and other churches in classis Assen through the difficult days of yet another split in the Reformed (Gereformeerde) churches.

He became known in all his congregations in Holland and in Canada as a man of care and wisdom. These were born from a sincere love for his Lord, a deep sense of God's grace in his life.

As a young man of 21 years he started with his studies to fullfil his deep longing: to become a minister of the gospel. How the way was not only opened for him, but also made easy, remained for him, (he started out as a farm-hand), a life-long cause of amazement. With ease he underwent all the schooling required of future ministers.

The "gymnasium," normally difficult enough to pass within the set six years was completed within four years. After that he studied in Kampen to become a minister in Twijzelerheide in 1931 at the age of 31.

From there he moved to Smilde and well we remember the farewell service in that congregation, after he had accepted a call to the church in Monster. As delegate for classis Assen we were present in the Hervormde kerk of Smilde, where the service was to be held. The Gereformeerde Church still had to be rebuilt, after it had burned down a few years before. Arriving at 1:30 for the service to start at 2 o'clock, this large round church already was absolutely filled "to the brim."

We met later on again in Canada, after he had accepted a call to Clinton-Exeter and we had arrived in Wellandport. A few years later while serving Dunnville as counsellor, we advised the consistories of Dunnville and York to call Rev. Hoytema together. Soon, as in Clinton-Exeter, also here he was able to help organize these two groups as growing independent churches. For two more years, he remained as minister in York. This he loved: to build the church, also the Christian Reformed Church in Canada!

Preaching, teaching catechism and evangelism had the love of his heart — all born from that deep love for Him, who had so clearly led him in all his ways: to become a Verbi Divini Minister, a servant of the Word of God.

In the early immigrant days in Canada he regularly wrote in *Church and Contact*, and for some years also in *De Wachter*.

After his retirement, he worked for eight years, while living in London, on behalf of Calvin College as contact-man with churches, schools and students.

Being blessed with energy and health (and a very loving and caring wife) he could work hard. In his family he was a father who prayed with and for his children and grandchildren. How he missed his wife, who was taken from him in 1971!

Van Andel, Praamsma and now Hoytema. The Old Guard of Dutch-born ministers is being called Home. All the years that they walked and worked with us they shared with us that often so painful experience: "to see but a poor reflection." Together they may now share with one another the experience of "seeing face to face...!" (1 Cor. 13:12).

George wrote it this way:

Wonderlijk is God's leiding in mijn leven geweest.
Daar moet alle nadruk op vallen. Hem zij alle dank.
En het einde: Ik weet aan wie ik mij vertrouwe,
Al wisselen ook dag en nacht.
Ik ken de rots waarop ik bouwe
Hij feilt niet die Zijn heil verwacht.

May this comfort go with his children and grandchildren.

Jac Geuzebroek,
Agincourt, Ont.

Cinema Summaries

Marian Van Til

City Heat

Bert Reynolds and Clint Eastwood in ***City Heat***

Rated Adult Accompaniment
Stars Clint Eastwood, Burt Reynolds, Jane Alexander, Madeline Kahn
Directed by Richard Benjamin

Set during the 1930's, Eastwood and Reynolds play friendly adversaries who grudgingly team up to teach some mobsters a lesson. Eastwood's character is a police sergeant, Reynolds' is a cop-turned-private eye.

The film is really about the unacknowledged friendship between the two men. As such (and given particularly Eastwood's acting talent) it could have been a humorous and unusual examination of male comradery. But it misses the chance. In trying to be subtle about the affection two macho men share, *City Heat* concentrates on the violence they and their gangster enemies generate. (There is no hint of homosexuality in their relationship — it's a light-hearted adolescent-like competiton to prove who's the bigger *man*.)

Eastwood is enjoyable as the laconic, tongue-in-cheek sergeant, and the film has a few good moments of satire. But in the end, viewers have to endure a lot of blood, noise, fire and profanity to be taught something they already know: that men can legitimately like and need each other and still have a hard time admitting it.

Not recommended

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Feature

Reawakening a slumbering giant

An interview with a Dutch Christi

Wybe Bylsma

On a cheerful morning in July, 1984 Drs. Klaas De Jong and I reviewed the turbulent history of Christian education in The Netherlands, that eventually spawned the Christian school movement here in Canada.

While we were served a refreshing cup of tea, I had asked for a thumbnail sketch of this more-than-a-century old school movement. As chairman of the Union "School and Gospel" (USG) and a former educator and deputy minister of secondary education in The Netherlands, De Jong gladly obliged. He spoke with conviction and a knowledgeable ease. I have left in whatever Dutchism crept into his English, to provide the reader with the flavour of our conversation.

"We have had here in Holland a very heavy school battle, that began in the middle of the nineteenth century.... We have in our country only government schools. We call it the 'openbare school'. At first many of the governmental schools were Christian schools. The Bible had a real place at that school. However, later in the century in many schools the Bible disappeared and so there began a school movement from parents who wished two things: first, a school with the Bible and secondly, a school of their own. They wanted a parent-controlled instead of state-controlled schools."

"The fact that the Bible slowly disappeared from the public schools, did that have anything to do with secularization?" I asked.

"Yes, many people say that the Christian schools in The Netherlands are a reaction against the secularization... but the secularization was not so strong as it is now at this time and, therefore, I say for my part that Christian education is still more necessary... than in the nineteenth century....

It was a reaction against secularization, it is true, and so there came many Christian schools in 1850, 1860, 1870, but they had all to pay all things for themselves. They were not subsidized.

And then in 1878 you had the well-known prime minister [Johannes] Kappeyne van de Coppello (1822-1895; whose mother had nurtured him in a strong Calvinian tradition), who developed a law that placed heavier demands on schools, so that the parents of the Christian schools had to pay still more fees for their own schools."

A bit of school history

"Is this the oldest Christian school organization?" I asked.

"No," De Jong replied," "there was still one organization of 1869 that was the Christian National School organization [Vereniging voor Christelijk Nationaal Schoolonderwijs], but that was [for] the school administrations ... The Union 'School and Gospel' was a battle organization."

In reply to my question of whether the USG was very much a grassroots organization, De Jong was quick to answer, "Yes, and all [those] committees began to assemble money for Christian education and that money they used [mainly locally but also centrally by the USG] ... and most of the Christian schools were subsidized by the Union. And after 1920 — when the School Battle ended — you had ... financial equalization. Then the Union only gave money to some school ... who had not financial equalization."

Drs. De Jong explained that this equalization began at the elementary school level. Independent schools beyond this level did not at first receive equality with their public school counterparts, so the USG continued yearly collections for them.

World collections and worldliness

"After 1970," he continued, "the Union 'School and Gospel' entered a new period, for then we saw that there were other places in the world it was a good thing to collect money for. And in 1970... there was a change in our constitution that 70 % of our money would have to go a-broad... And our collection is now 4,000,000 guilders a year and 70 % of that goes all over the world, mostly to the Third world. But the 30 % [stays] in Holland ... For what is the situation? The "C" of Christian education is very [heavily] in discussion."

The USG chairman went on to say that before 1970 it was not so difficult to provide Christian education. Both teachers and students shared similar church backgrounds and lifestyles. However, secularization has steadily taken its toll in church and school alike. Mass culture is exerting an ever-increasing influence on the nation. The minds of Christian school students are constantly bombarded by the secular slogans of the mass media. It is ironic, therefore, that while the USG was strengthening Christian education on an international scale, it was being undermined at home.

Klaas De Jong is fully aware of this irony and is highly motivated to sound the alarm against secularist bombardment. As chairman of the USG he ardently concentrates on the task of rebuilding the weakened structure of Christian education. Therefore, he delegates much of the administrative work to the general secretary at the USG hea iquarters in Amsterdam.

De Jong has his own office near The Hague, the seat of government, so that he can be close to the political action. There, without too many interruptions, he reads to stay up-to-date on educational trends. He writes for and edits three magazines published by the USG. He looks after the publication of numerous booklets dealing with various aspects of Christian education. He criss-crosses The Netherlands 70 to 80 times a year to alert parents, teachers, and schoolboards to the dangers of secularism and to re-awaken dedication to God-centered learning. Occasionally he lectures at Christian teacher training centres in Amsterdam and Zwolle.

Interest for Christian education rising

When I asked him whether there was a deep-seated conviction about Christian education among the teachers, he answered, "You can see that there is more and more interest. The interest is rising. That is for two reasons. There is a reaction against secularization. We have a new generation of young people ... who have ... more interest in Christian things. The interest in Christian activities is a little bit rising. But there is a second thing and that is that most of the Christian secondary schools are asking more urgently than in the past for only teachers who are convinced of Christian education.

I was for 15 years headmaster in the sixties. We never asked a teacher how do you realize Christian education [or] are you convinced [about it]. When they said, 'I am a member of a Reformed church', it was good enough."

I asked, "Why were those questions not asked then?"

"We were so naive," De Jong answered with honestly. "We thought, 'When you are a member of a Reformed church, you are a Christian teacher automatically.' But now we know to be a Christian teacher that is more than to be a Christian. When you are a Christian, you are not automatically a Christian teacher. Therefore, you have to think about it. You need skills. You need materials. You need an opinion (i.e., a Christian vision of life.)"

> *"I say for my part that Christian education is still more necessary than in the nineteenth century..."*

Problems with rights and funding

We also touched upon the fact that homosexuals were allowed to teach in Christian schools. Klaas De Jong mentioned that there was much discussion on that subject. Also, basic rights are clashing here: the right of teachers not to be discriminated against and the right of schoolboards to appoint teachers of their choice. "[These] are two basic rights and what basic right has the highest value?" De Jong asked.

At this point I suggested that a teacher is also a role model and wondered whether a homosexual teacher would be encouraging students (even unintentionally) toward a homosexual lifestyle. De Jong remarked that homosexual teachers are generally accepted if their homosexual practices do not influence what they teach at school. When I asked him how such influence could really be checked in practice, he acknowledged rather emphatically that any checking was quite difficult.

I enquired about the advantages and disadvantages of government funding. The USG chairman answered by saying that school boards and government have a division of responsibility, but that the line of responsibility between them is shifting. Until 1965 the Dutch government pursued a 'distributive' policy. This meant that the government distributed educational funds to the various school boards, leaving them free to decide how to spend the money. After 1965 the government decided on a 'constructive' course of action, directing school boards more and more how they were to spend their education budgets. Since then government regulations for school boards have increased. About this increasing government interference in educational affairs, De Jong commented,

"... we need room for our own aims. We need room, for instance, for religious education. We need room for our own aims in history, education about society, education about literature, and all those things that have to do with the identity of our school."

He continually reminds the government to reduce its regulations for educational policy.

Drs. Klaas De Jong addresses the society of Christian vocational sch

continued on page 11...

n educator

The importance of Christian curriculum

Every school designs its own curriculum (learning program), but curriculum content is formed largely by the textbooks. When I asked what was available in the way of Christian textbooks in history, literature, and other subject areas, De Jong admitted that there was not very much.

"We had the time when we had our own Christian books many, many years ago, for some subjects, for history, for instance. Now the situation is so that although the textbook is the basic element, many teachers have their own dictations and their own system ... One of the plans of the Union 'School and Gospel' is to do more things in that field of curriculum study ... You cannot do all things at the same time. We have made priorities: religious education is the first priority. Our opinion is that religious education especially in the secondary schools needs more help, more materials, and more training. The second priority is to develop curriculum for basic education, and basic education is for the ages 5 to 15. The third priority is post-academic training for all teachers. We have now plans that all Christian teachers (and you know there are about 5,000 Christian schools in The Netherlands) need post-academic training in identity questions: how to be a Christian English teacher; how to be a Christian history teacher, and so on; how to study the Bible together at school."

I agreed with Klaas De Jong on the importance of religious education. At the same time I pointed out that religious education is very much connected to history, literature, and other subject areas. If we do not help students to see how these areas are interrelated, the students will develop a split in their thinking. Then students do not grasp the integral connection between serving God personally and also communally in our society.

"Yes, yes," De Jong concurred and added, "... for the Christian identity of the schools we always have three avenues. The first avenue is the religious education. The second is the one of the life roots — how are the relations between people, how do you behave yourself. And the third avenue is the curriculum or the subjects. Through [these] three avenues you have to realize Christian education."

> *"Our opinion is that religious education especially in the secondary schools needs more help, more materials, and more training."*

Appreciation for new wave of reformation

Toward the end of our discussion I voiced my excitement about De Jong's eagerness to set in motion a new wave of reformation in Christian education. I was happy to discover a growing recognition of the spiritual paralysis that has crippled the giant Christian educational system in Holland and an awareness of the crying need for renewal. It is fascinating to see God's Spirit at work!

I shared with Drs. De Jong my heartfelt appreciation for his enthusiastic efforts in revitalizing a dried-out heritage. I also expressed the hope that he and his people in The Netherlands and we in Canada would find ways to work together in charting a vibrant and integral Christian education movement for the benefit of the Lord's healing rule in our nations.

My trip to Leidschendam kindled in me the hope of seeing once more Groen van Prinsterers and Abraham Kuypers arise in the land of my birth to lead God's people into a new 'reveil' (re-awakening). May the Lord God richly bless the renewing work of Drs. Klaas De Jong and his staff.

The author (l.) talked with Drs. De Jong in Leidschendam

Wybe Bylsma is a former Christian school teacher. Presently he and his wife Jean operate a group home for boys near Cobourg, Ont.

ls at their 50th anniversary celebration in Rotterdam.

Nicaragua deserves our support

(a letter)

This is the third lengthy response to Harry Antonides' review of ***Christians under Fire.*** *Since Mr. Antonides has responded extensively in two previous letters, we will not ask him to do so again this time.*

Without taking issue with anyone in the exchange, the Editor has gathered a few brief thoughts of his own for an editorial in this issue. (See page 2).

The title "Christians under Fire" (Book review Dec. 14, 1984) made me think it was an article dealing with the persecution, torture and murder of priests, nuns and lay people in Nicaragua under the Somoza dictatorship before 1979, or perhaps what continues in Guatemala, El Salvador, or Honduras. On the contrary the review concerned a propaganda booklet describing the "vicious" Sandinista "regime."

In his usual arrogant tone Mr. Antonides tells us, for example, how the Nicaraguan government is ruining their own economy. He neglects to tell us that when Somoza fled to Miami in 1979 the national treasury was looted and the Nicaraguan people left with a debt of $1.5 billion; that the country is under an economic boycott by the U.S. and that U.S. financed mercenaries, the so-called freedom-fighters or contras, have caused more than 125 million dollars of damage to the country.

Nicaraguan courts are unfair according to the article. No mention is made of the fact that following the overthrow of the Somoza regime the death penalty was abolished. There were no mass reprisals or executions of the soldiers of the hated National Guard inspite of the fact that they were responsible for the torture and murder of tens of thousands of Christians in the Somoza days.

Thomas Borge, the Nicaraguan minister of the Interior, personally freed the man who had tortured him and has stated, "our vengance towards our enemies will be the pardon." A truer Christian statement could not be made. The prison system in Nicaragua has received commendations from the Red Cross, the Inter-American Commission on Human Rights and Amnesty International.

The statement that hunger and poverty have increased is simply untrue. Supplies of basic foods have increased despite the fact that one third of food crops could not be planted in 1983 because of attacks by U.S. financed contras. The infant mortality rate, one of the most accurate methods of assessing the health of a population, decreased from 121/1000 in 1977 to 80/1000 in 1982. Nicaragua is one of five model countries in primary health care according to the W.H.O. (World Health Organization).

The main problem with regard to censorship according to American reporters in Nicaragua is not the Sandinista government but American news-papers refusing to print articles which contradict U.S. government doctrine. In contrast to the review, pastors and missionaries in Nicaragua say no religious persecution exists there.

The Sandinista government admits to making mistakes in it's treatment of Miskito Indians and is anxious to correct these mistakes. This ability for self-criticism contrasts with the genocidal policies of the Guatemalan government towards it's own Indian population. Our own Christian Reformed missionaries can attest to that.

The truth about the Sandinista government is that it has a clear bias. It's policies are designed to benefit the poor majority of the country more than the middle and upper classes. Unlike other Central American countries no death squads terrorize the population. For these and other reasons the Nicaraguan government has the support of the vast majority of the people. They deserve our support and as Christians, we must come to their aid.

Dr. Timothy W. Bood M.D.
Dartmouth, N.S.

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Story

The King's Successor (2)

Ineke Parlevliet

In the first instalment, the King had summoned his three sons to appear before him. He gave each one the task of finding an answer to the question, What is the universal meaning of life? After a year they were to return to him and the King would select an heir to the throne, basing his decision on the answer each son would give to his question. A year has passed and the sons appear before their ailing father.

Again the sons stood around their father, who now lay propped up in his bed with several pillows. With a wave of his hand he indicated to his physician and servant to leave the royal bedchamber. Great joy had swept over his face when the arrival of his sons had been announced.

"Let them come without delay," he had ordered. Now they stood before him: dusty and tired of their long journey, but extremely glad to see their father, but also saddened by his weakened condition.

The hardship and experiences of the year's days had added to their maturity, the King noticed with gratitude. One by one the sons came to his bed and bowed low to receive their father's embracing welcome.

"My time is running out," the King said. "I have been praying for your safe and speedy return and my wish is granted. Now I can die in peace, for today I will name my successor, for surely if not all three of you, at least one must have found the universal meaning of life. Depending on your answer I will make my choice. My oldest son, what answer did you find?"

The oldest son stepped closer, so his father would not miss any of his words."

"My father," he said, "I have come to the conclusion that there is no universal meaning of life. I studied long and exhaustive hours at several great universities; I probed many philosophical books of other cultures and civilizations; I searched for the universal meaning of life amid societies which are alien to us, but nowhere did I find what I was looking for. I became convinced that life's meaning is part of each man's own individuality, and just as no two human beings are identical, life's meaning is different too, for each man. So then, my father, I have probed in vain. There is no meaning of life that applies to all of mankind."

The King's face clouded as he was unable to conceal his great disappointment. His son had come to the same conclusion as he had and yet he knew it to be wrong.

"Were you happy, my son, during your search? Are your satisfied with your answer?"

Slowly his son shook his head and his eyes seemed to be directed inwardly, not taking in the surroundings.

"Happy? Satisfied?" he repeated softly "No. How can I be? Is there ever an end to this study? Can I ever read all the books of philosophy of all ages? Of all cultures? No. I never can. Nobody can. Never will we be sure. New theories may be found which destroy my present conclusion. And how can one be happy when doubt lurks in his heart?"

The question hung in the room with such an intensity that the King's breath came with great difficulty. Regaining control over his body, the King turned his head towards his second son.

"And you, my son, have you found the universal meaning of life?"

The eyes of the second son suddenly lit up and held the gaze of his father and brother in a victorious glance.

"I have found it, father! Or rather deep-down I always knew what it was. My assignment and search only convinced me that my answer is right. It is beauty. The beauty of nature, of the whole of creation around us, which is reflected as much in the radiance of a star as in a thing so simple as the smile of an infant. To portray this beauty in song, dance, music, sculpture or painting, that is the meaning of life, regardless where this life is lived. And that's what I did: I painted and painted and painted ..."

A look of frustration shadowed the King's clear eyes. He himself also loved beauty, but he had never had the desire to hold a paintbrush, to touch a violin string or to shape marble into exquisite forms. How could his son be right? Was there indeed then no universal meaning in the days which were measured out to man?

"Were you happy, my son, and are you satisfied with your conclusion?"

For a moment the glowing fire in the son's eyes dimmed.

"Not always, father. At times I felt angry, rebellious and useless, for there were days when my brush refused to obey my hand and soul and the inner feelings of beauty could not be captured, no matter how hard I tried.

I looked at the great masters and envied them. How can I be satisfied when I still have so much to learn, while the days are short and the nights filled with unrest and yearning?"

Again the question remained unanswered and an oppressive quiet settled in the sick room.

The King's voice was almost inaudible when he addressed his youngest son.

"And you then, my son, what did you find?"

The youngest son looked at his father with his always smiling eyes, which belied the guilty tone of his voice. He came forward and knelt at his father's bed.

"Father, please, forgive me... I am guilty ... I have not searched for this meaning of life. I have no answer for you. When I rode away into the world a year ago my greatest desire was to complete the assignment you had given us. But ... I didn't even find the opportunity to start it ..." His voice trailed away, but his eyes remained fixed on the King.

The King frowned his forehead in consternation and his hands, transparent as fragile parchment, grabbed the posts of his bed as if he wanted to get up. Had this son, whom he loved so much, willfully disobeyed him?"

"Father," his youngest son pleaded, "don't think evil of me. It was not that I purposely ignored what I had to do." He suddenly looked up and took his father's hands away from the bedposts and covered them with his own.

"Time was my enemy, father. The days went by as swift as an eagle's flight. Somehow the year was over before I realized that I had not even begun my assignment. The money you had given me melted away like butter on a hot knife, yet I wasn't really aware of it and didn't miss it.

"There was this widow whose only cow had died, the sick child that needed food and medicine which his parents could not afford, the farmer whose crop had been destroyed by hail ... I tried to help them.

"I worked for a living. I helped to bring in the harvest, I tended sheep, cobbled shoes, I befriended fishermen who taught me how and where to fish. I told stories to the children in the orphanage and made them laugh, I picked bouquets of wild flowers to brighten up a sick room or jail cell. I sang with the school children and listened with delight to the tales of mountain climbers and wanderers. I learned to talk to animals, while I observed their ways and gained wisdom and understanding. I heard the wind speak in the willowtrees and the waves murmur at the sandy shores. I marvelled at the intricate beauty of an ordinary seashell and stood in awe when lightning zigzagged the nightsky in fascinating patterns.

"Time flew and the year has gone by. I have failed you, father, for I had to return home realizing it now was too late even to start my assignment. I wished I had obeyed you, done my search so you could die in peace ... Father, I wanted to please you so much ... yet I disappointed you so miserably ..."

Uncontrollable sobs filled the room and tears wetted the royal covering of the bed.

The King put his hand on the son's head and hoarse with emotion he asked him: "My son, were you happy this past year? Are you satisfied with what you did?"

The head of the son veered up. Still choked with tears, his voice was hoarse like his father's, but it had a different quality.

"Oh, father, I was so happy ... so happy ... if only I hadn't disobeyed you."

The King put his hand on his youngest son's head. His voice still trembled when he said:

"My child, you have brought me the greatest gift you could find me, although you are unaware of it, which makes your gift so much the purer. You have not only found the universal meaning of life, but have lived it as well. Isn't this why we are born? To live to the joy of others and to find complete fulfilment in it? Isn't this the task of all men and above all of a king, to serve others with gladness which comes straight from the heart? My son, lift up your head and receive the crown which has been waiting for you."

Then the King fell back on his cushions.

"Your new King," he whispered with his last breath.

With deep reverence the new King closed his eyes.

(End)

Ineke Parlevliet, a member of the Editorial Board of Calvinist Contact, has written many stories over the years. She lives in Niagara Falls, Ont.

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Family

From hymn-whistling baker to faith-sharing volunteer

... continued from page 1.

Manning the local Distress Center phones (frequently on the unpopular over-night shift) for over ten years is just one of the many caring and helping activities the retired baker engages in. He is also an active member and elder of the Maranatha Christian Reformed Church, he regularly visits lonely hospital patients, helps with the *Meals on Wheels* program delivering dinners to shut-ins and makes frequent visits to a local detention center.

"We have to advertise the message of God."

Opportunity to spread message

Even though Kelder was surprised to receive the Chown-Reinhart award, (at the ceremony he accepted it "on behalf of all volunteers"), he used the opportunity to spread the message that his whole life revolves around. "I thought, an opportunity to speak before such a large crowd and the press might only come once in a life-time, so I would use it to try to tell people the importance of caring for our neighbours. It's everyone's God-given duty to help people in need. If every Christian did this, we could turn the world right side up.

"You can make the world more bearable for (the needy). You cannot solve all the problems — that is impossible. But you can just show concern for people."

Genuine disappointment is reflected in Kelder's eyes as he discusses the local press coverage of his award presentation. He admits it was accurate, but is sad that his references to the fact that he views his volunteer work as a Christian's mandate, were left out. Even for an interview with *Calvinist Contact*, Kelder kept stressing, this point — determined to keep the emphasis on God, not himself, in discussing volunteer work.

Beginnings snowballed

Kelder's volunteer work began in 1973 when he retired from the bakery he started 12 years previously. "Now don't get me wrong," he charges, "It was a joy to be at home with the lady of the house (his wife Wilhelmina) everyday, but I did not have a lot to do, so I decided to investigate volunteer work."

He started with *Care Line*, a local distress center, answering phone calls from hurting people. From there things "snowballed." Once you start with a type of volunteer work you come in contact with so many other types that you keep doing more and more."

Kelder still marvels at the 'red carpet' treatment he received by local organizations, such as radio stations when he approached them on behalf of *Care Line* when he was the center's public relations person, a position he held for seven years. "They were so friendly and willing to help our cause."

Many denominations

But more special to Kelder is the fact that many types of volunteer work unite Christians from all backgrounds under one umbrella of care and concern. He worries that many Reformed people seem frightened about working with other Christians. "It's too bad," he sighs, we have so much to share with them and they with us. No matter what denomination Christians come from, they all believe in the same God and confess salvation through Christ. I think we (Reformed Christians) do not reach out and work with other Christians enough. We are too soft-spoken about our faith If we all did our task, the amount of Christians in the world would rise rapidly. We have to advertise the message of our God.

"Once you start with a type of volunteer work, you come in contact with so many other types that you keep doing more and more."

"As volunteers, I find we put our 'backgrounds' behind us and work together as united Christians spreading God's love. It's really beautiful," says Kelder. "Everyone has something to offer. It's this grass-root type of communication on a one-to-one basis that makes volunteer work a very effective form of Christian ministry."

Beloved wife

Kelder's wife, Wilhelmina, (who passed away in 1981) was also involved in volunteer work. "She went every Wednesday to Shaver (a hospital specializing in chest diseases) and she had a real ability to listen to people and pray, read the Bible and share her faith with them."

Speaking of his wife, brings on a flood of fond memories. He recalls the concern they had for job possibilities for their children and how after much prayer and consideration they immigrated to Canada from The Netherlands in 1957 with eight of their children. Their oldest son stayed behind, as he was already in his second year of studying for the ministry.

After working for other bakeries for several years, in 1961, Kelder began his own bakery because "I saw all the good quality ingredients here in Canada, yet I could not use all the skills I learned in Holland working for others (his father was a baker and Kelder later took over the family business in Wormerveer). You could hardly find real butter in those bakeries!"

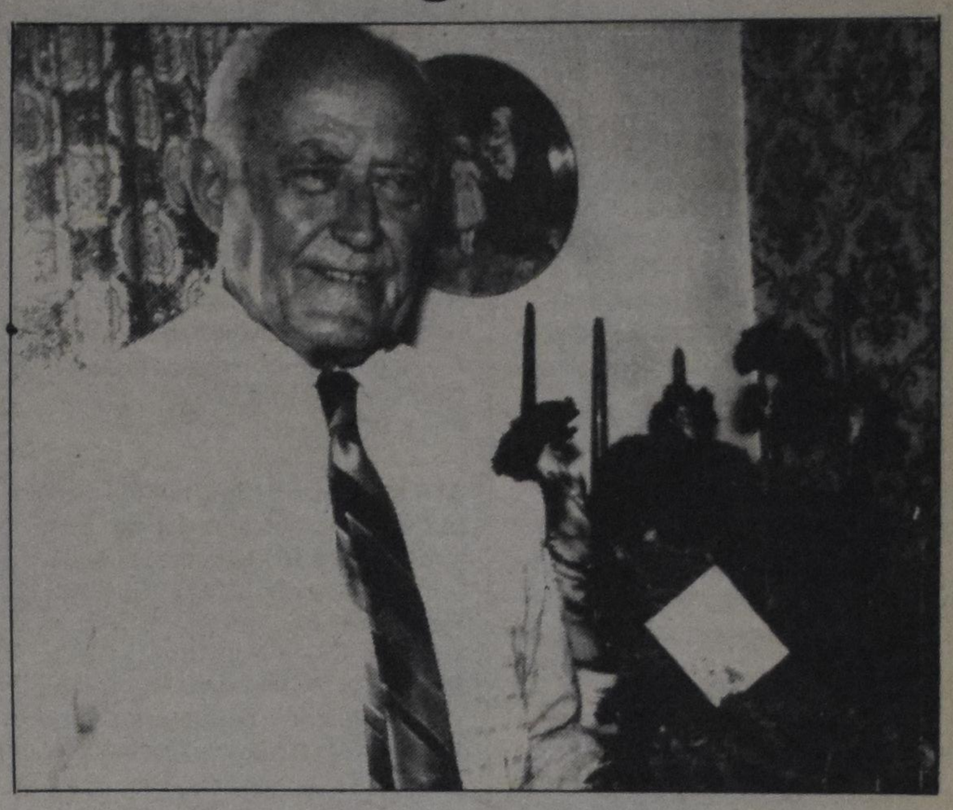
Kelder was always known as the Baker who whistled hymns as he worked. With a twinkle in his eye, Kelder tells the story of the family in his home town, Wormerveer, who all took a turn saying part of grace over breakfast. When it came to one young son's turn, the boy said nothing. Questioned about this by his father, the son replied, "I don't have to say grace, Baker Kelder already whistled hymns when he baked this bread!"

"I still bake on Saturdays," says Kelder, "but I seldom whistle anymore since Wilhelmina died."

Speaking of his wife, Kelder's face expresses a sorrowful pain. He misses Wilhelmina deeply, yet cannot stress enough how it is through God that he has the courage to go on without her. His loss was made more difficult by the fact that nine months before her death, the Kelder's oldest son, a 45-year-old minister in The Netherlands, died after battling with cancer for almost three years.

God's courage

Despite these losses, Kelder was back on *Care Line* shortly after Wilhelmina died. "I remember answering the phone and a lady was crying. I told her, 'it's all right, you can cry.' When she could speak again, she said she still missed her husband who had died that summer. She was really amazed when she heard that I understood her sorrow — I had been at my wife's grave side only two weeks before. I was able to share with her God's love."



John Kelder: "It's everyone's God-given duty to help people in need."

The United Way's presentation ceremony gave Kelder another opportunity to share with others this God-given courage and love. The Chown-Reinhart award, was presented to him by the widows of MacChown (a former St. Catharines mayor) and Rob Reinhart (a local radio station executive) after whom it was named. "I knew both of those men personally and was happy to have a few minutes to share thoughts with their wives."

Once again, Kelder steers the conversation away from himself and the award to the message of God's love and salvation which he so desires to share with everyone — a message which is clearly evident in everything he does.

A thankful dedication

O Master, let me walk with Thee
In lowly paths of service free;
Tell me the secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou can'st give,
With Thee, O Master, let me live.

— Washington Gladden

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Note to our subscribers!

With last week's mailing we switched from a card system in our subscription department to a computer system. To make the transition, has been a lengthy and painstaking process.

Every change is bound to create some irregularities. We have checked and rechecked our new mailing list, to make sure that no errors have crept in. However, we would ask our subscribers to please check for themselves the address label on the front page of the paper to make sure that the information there is correct. Please notify us immediately if some part of the label is incorrect.

Grace Bowman
Subscription department

Births

MAARHUIS-GEERTS: Friends and family, rejoice with us! The Lord and giver of life has blessed us with our first grandchild, a girl, AMANDA DYANNE, born December 29, 1984. Proud parents are Martin and Francine Maarhuis (nee Geerts) and happy grandparents are Wiebo and Erna Maarhuis of Chilliwack, BC and Bill and Dini Geerts of Richmond Hill, Ont. First great-grandchild for Mr. and Mrs. G. Geerts, Mr. and Mrs. M. Kolkman of Hamilton, Ont. and Mr. and Mrs. M. Maarhuis, Sr. of Chilliwack, BC and second great-grandchild for Mr. and Mrs. A. Spoor of Chilliwack, BC.

Engagements

VAN SPRONSEN-LOOYENGA: Mr. and Mrs. Harry Van Spronsen announce the engagement of their daughter, HILDA to SID Looyenga, son of Mr. and Mrs. John Looyenga. Wedding to take place in 1986.
Acton, Ont.

Births

SCHUURMAN: Ralph and Audrey (nee Van Schepen) give all thanks and praise to God for blessing them with their third child, RYAN CORNELIUS, born on January 27, 1985. Ryan is a little brother for Alison and Jeremy. Also third grandchild for Mr. and Mrs. P. Van Schepen and 15th grandchild for Mr. and Mrs. C. Schuurman, Sr. Another great-grandchild for Mrs. A. Regnerus of Shalom Manor, Grimsby, and Mrs. D. Van Schepen, The Netherlands.

STRIKWERDA: With thankfulness to God, we, Jack and Audrey, wish to announce the safe arrival of our third healthy son, SCOTT BERTUS. He arrived on January 4, 1985 at 1:34 a.m., weighing in at 8 lbs. 8 oz. Proud big brothers are Kurtis and Robert. Scott's grandparents are Mr. and Mrs. J. Strikwerda and Mr. and Mrs. A. deWitt. His great-grandparents are Mevr. W. Petri, Mevr. S. Strikwerda, Mr. J. Semplonius and Mr. J.L. deWitt.
R.R.#2, Barrie, ON L4M 4S4

Marriages

COLYN-TIGCHELAAR: With joy and thanksgiving, Mr. and Mrs. Allard Colyn of Smithville, Ont., wish to announce the forthcoming marriage of their daughter, KAREN to KEN, son of Mrs. Grace (and the late George) Tigchelaar, of Waterdown, Ont. The wedding will take place, the Lord willing, on Friday, February 22, 1985 at 6:30 p.m., in the Fruitland Chr. Ref. Church (Highway #8), Fruitland. Rev. John de Vries officiating.
Future address: R.R.#1, Troy, ON L0R 2B0

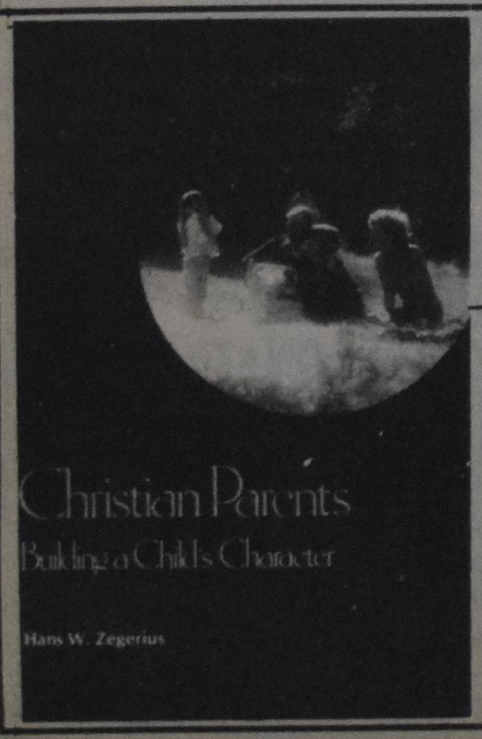
Anniversaries

Hamilton Simcoe
1950 January 29 1985
"Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Ephesians 5:20).
With joy and gratitude to the Lord for His goodness, we announce the 35th Wedding Anniversary of our parents and grandparents,

JANNES and JANSJE EISING
(nee Mulder)

May our heavenly Father continue to bless and keep you for many more years.
Congratulations and love from:
Henry & Maria Eising; Angela, Jacqueline, Jerry, Andrew
Matt & Nelda Renkema; Justin, Heidi
Rita Kostaluk; Wesley, Jonathan, Phillip
Arnold & Helen Eising; Melanie
John & Melinda Snider; Heather, Stephen, Robin
Home address: 40 Oakwood Ave., Simcoe, ON N3Y 1S3

Congratulations!



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Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Anniversaries

1945 February 9 1985

RALPH and MARY BOSCHMAN
(nee Bekendam)

With thankfulness to God, we share in the joy of our parents as they celebrate their 40th Wedding Anniversary.
With much love and best wishes from your children:
John
Jerry & Bev.
Henry
Jack & Jeannine
Al & Patti
and 5 grandchildren.
All family and friends are invited to celebrate this joyous occasion at an open house on February 9, 1985 from 2 p.m. - 5 p.m. It will be held at their house at 625 Rymal Rd. W. (Hwy. 53), Hamilton.

THe family of

BEREND and ELISABETH SCHOON
(nee Hofstede)

take pleasure in announcing the 45th Wedding Anniversary on February 8, 1985. We thank God for the years of faithfulness and love and for bringing especially Mom through the many times of ill health. We pray that God will richly bless them in the furtherance of their lives.
Jack & Ingrid Schoon; Andrea — Whitevale, Ont.
Tena & Morris deWolde; Rick, Bob, Liza, Darryl — Hampton, Ont.
Richard & Hennie Schoon; Jeanette, Brent — Burnaby, BC
Spike & Marina Schoon; Kimberly, Douglas — Edmonton, Alta.
Harry & Ann Schoon; Keith, David, Steven — Oshawa, Ont.
An open house will be held on February 8, 1985 to celebrate this happy occasion, 2-5 p.m. and 7-10 p.m. at the Oshawa Shrine Club on Simcoe St., North, in Oshawa. No gifts please.
Home address: 149 Park Rd., S., Oshawa, ON L1J 4H1

Bierum Edmonton
1945 February 22 1985
We are pleased to announce the 40th Wedding Anniversary of

JAN and ANJE VAN NIEJENHUIS
(nee Scheper)

as a testimony to the unending goodness and persistent grace of the Lord whose word never fails. (Matthew 6:34).
With love from all of us:
Bert & Erna Van Niejenhuis; Melanie, Jeffrey, Bradley, Ryan — Calgary, Alta.
Cathy Van Niejenhuis — Burnaby, BC
Herm & Dee Van Niejenhuis; Brendan, Patrick, Justin — Saskatoon, Sask.
Geri & Norm Mantel; Sandra, Shelley, Christopher, Allison — Terrace, BC
Cecil & Karen Van Niejenhuis; Nathan, Sara, Miriam — Ancaster, Ont.
Monica & Ron Vanden Brink; Jennifer — Edmonton, Alta.
Home address: 13944-115 Ave., Edmonton, AB T5M 3B4

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Anniversaries

Gravenzande Grimsby
1925 February 11 1985
Psalm 146:5.
With much thankfulness to our heavenly Father, we announce the 60th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

MARTIN and RYMIENA VAN STAALDUINEN
(nee Wemelsfelder)

Congratulations to Mom and Dad, Oma and Opa. We will pray that God will continue to strengthen you both, for the time you may continue to share together.
Love from your children:
Gerda & Joe Boers — Don Mills, Ont.
John & Ria van Staalduinen — Beamsville, Ont.
Leny & John Louter — Lantana Heights, Fl.
Alida & Jerry Slagter — Markham, Ont.
14 grandchildren and 5 great-grandchildren.
Because of ill health Mom and Dad wish to celebrate this happy occasion with just the family.
Mailing address: 11 Patton St., Apt. #1, Grimsby, ON L3M 3M4

Sleeuwijk, Nbr. Brantford,
The Netherlands Ont.
1960 1985
Wedding text: "En boven dit alles doet aan de liefde, welke is de band der volmaaktheid" (Kolossenzen 3:14).
"And over all these virtues put on love, which binds them all together in perfect unity" (Colossians 3:14).
With thankfulness to God for His steadfast love and faithfulness we, the children of,

PETER and NELL WINTER
(nee Dekker)

wish to announce the 25th Wedding Anniversary of our parents.
Janette — Sarnia
Yolanda & Jeff — Grand Rapids, Mich.
Arnold — Sioux Center, Iowa
Erica — at home
Home address: 336 Henry St., Brantford, ON N3T 5M1

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Obituaries

The Senior Citizen Group "De Jongeren van Vroeger" from the "First" and "Bethel" CRC of London, Ontario was grieved to hear that their beloved leader the,

REV. G.J. HOYTEMA SR.

was called to heavenly Glory, by the Lord of Glory whom he served obediently. From its very beginning, he inspired us by his gifts and shared with us many of his life's experiences, towards a committed Christian world and life view. The Living Word of God always was his compass, at which he looked daily. We will long miss his leadership, but aim prayerfully to carry on as we also, through him, have been inspired: to look at Jesus, the author and finisher of our faith. Hebrew 12:1,2
"De Jongeren van Vroeger"

The Consistory and congregation of First Christian Reformed Church of London, Ontario wishes to express its sincere sympathy to the relatives and friends of the

REV. GEORGE J. HOYTEMA

who was called home to be with his Lord and King, whom he served faithfully as a Minister of the Word and Sacraments. During his retirement he served our congregation as an elder and was very active with our senior members. Psalm 130 was for him indeed a "Song of Ascents" of which he now has reached the climax because he had heard and believed. Rev. 14:13,14.
This inspires all of us.

As congregation of New Street Burlington Chr. Ref. Church we express our deepest sympathy in the passing away of our pastor's father, the

REV. GEORGE JOHN HOYTEMA

on Monday afternoon, January 21, 1985.
Our earnest prayer is that the Lord will comfort Rev. and Mrs. Jerry J. Hoytema and children and give strength to all the Hoytema family in this sorrow.
"Or where we are — high above the sky, or in the deepest ocean — nothing will ever be able to separate us from the love of God demonstrated by our Lord Jesus Christ when He died for us" (Rom. 8:39).
Burlington Chr. Ref. Church.

Personal

Christian gentleman, 50, wants to hear from a lady in her early forties. Please reply to Box #4851, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Accommodation

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Classifieds

Obituaries

Muntendam, Ned. Windsor
1903 1984

"Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54,55).

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death" (Rev. 1:18).

"And I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19a).

On Thursday, December 27, 1984, the Lord took our beloved husband, father, grandfather and great-grandfather, to his eternal home.

HENRY KNAPPER

Beloved husband of Alice Knapper.
Loving father of:
Emma
Bert & Joan
Ed & Anne
Joe & Jenny
Al & Aletta Fendrick
Bev & Grace Carson
Harry & Carol
Phil & Ada Tamminga
Paul & Elaine
John & Tena DenHartogh
-and 39 grandchildren and 24 great-grandchildren.

Funeral services were held December 29, 1984 at the Chr. Ref. Church, Essex, Ont. Pastor Len Batterink officiated.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Home address: 1537 S. Cameron Blvd., Windsor, ON N9B 3C8

"Safe in the arms of Jesus."

On January 21, 1985 our heavenly Father called to Himself,

GYSBERT VAN DONKERSGOED

at the age of 56 years.

Psalm 103 was a favourite passage of our son and brother. We pray that the Lord may comfort his wife Mynie (Grootenboer) and family.

Dear son of Gerrit and Lubberta van Donkersgoed (van Sligtenhorst) — Drayton

Brother of:
Gerrit & Ann van Donkersgoed — Drayton
Janet & Tony Mohle — Moorefield
Gysbertus & Grace van Donkersgoed — Brussels
Gerrie & Tony van Hell — Wellandport
Aalt van Donkersgoed — Wallaceville
Klaas & Muriel van Donkersgoed — Moorefield

Home address: 244 Nichol N., Listowel, ON N4W 3E1

Employ Wanted

26-year-old husband and father seeks employment as **herd worker** on **dairy farm.** Has 6 years experience (1 year dairy). Requires accommodation; eager to learn dairying. Please call Jack at (204) 444-3297.

Employment wanted: Butcher and meat cutter with 9 years of experience in custom killing, wholesale and retail cutting as well as management, would be interested in store or butcher shop or work into buying a butcher shop. Phone: Simon VandenDool, Woodstock, (519) 539-1452.

Sincere Christian young lady would like to find a full-time position helping out in a family where help is needed. Love children. Preferably in the Southwestern Ontario region. References available. Reply to Box #4854, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Obituaries

Peacefully at St. Mary's of the Lake Hospital on January 7, 1985 the Lord called unto Himself

EINTE MINNEMA

in his 83rd year.

Predeceased by his wife Cornelisje (Kay) in 1983.

Dear father of:
Cy & Linda — Toronto
Neil & Gertie — Kingston
Audrey & Joe — Kingston
Norm & Diane — Kingston

Dear grandfather of 15 grandchildren and three great-grandchildren.

The funeral and burial took place on January 9 in Kingston, Ont.

Mailing address: Neil Minnema, R.R.8, Kingston, ON K7L 4V4

"For this slight momentary affliction is preparing for us an eternal weight of glory beyond all compassion" (2 Cor. 4:17).

After a short illness our much loved mother and grandmother,

ELSKE VANDER MEER
(nee Piersma)

passed away on January 23, 1985, in her 80th year.

The family mourns her passing, but thanks the Lord for her influence on each and that she is now at home with the Lord.

Hotty & Wiebe Vander Gaast; Elsa & Russel, George & Bev, Margaret, Harvey & Heidi, Theo, Rose & Rob — Bowmanville, Ont.

Don & Ann Vander Meer; Harold & Agnes, Arnold, Marilyn — Oshawa, Ont.

Auke & Corry Vander Meer; Roxanne, Jeff, Marcia, Michael — Port Perry, Ont.

Sieds & Evelyn Vander Meer; Howard, Ted, Ada, Elsa, Julie — Welland, Ont.

Sjerp & Edna Vander Meer; Gordon & Diane, Eleanor, Barbara, Nancy — Hickson, Ont.

Rose Oldejans; Marvin, Eunice, Kimberly, Jason — Bowmanville, Ont.

Adrian & Wilma Vander Meer; Ron, Sonya, Kevin, Steven — Vauxhall, Alta.

Verna & Ivan Joosse; Darryl, Karen — Newmarket, Ont.

and 7 great-grandchildren.

The funeral was held Friday, January 25, from Maranatha CRC of Bowmanville. Rev. J. Zantingh officiating.

She was predeceased by her husband, Hantje Vander Meer, in '72, and her son-in-law, George Oldejans, in '81.

Help Wanted

Experienced **herdsperson** required for dairy farm in Northern Ontario, 4 bdrm. house supplied; located close to CRC and Christian school. Reply to Harry Prenger, R.R.#5, Thunder Bay, ON P7C 5M9; (807) 939-1156.

Help Wanted

Experienced married man, mechanically inclined to work on mixed irrigation farm in Taber, Alberta. Involves sugar beets, row crops and feed lot. 3 bedroom house available, 3 km from CRC and Christian school. Good wages, references required. For more information contact Homer Oudman at 403-223-4264 or write P.O. Box 550, Taber, AB T0K 2G0

Help Wanted

Full-time **farm worker** required in the Niagara area. Phone: (416) 563-8409.

We are looking for a young responsible married man to work on a **dairy farm.** Call 807-939-2332.

POSITIONS AVAILABLE

Camp KE-MON-OYA

A summer camp for boys and girls 8-14 will be offering a **new program** with opportunity for campers to choose from the following activities: swimming, canoeing, sailing, wind surfing, snorkeling, sports, fitness, arts and crafts, archery, camp craft and nature.

If you are **qualified** to instruct in one or more of these areas, please contact Bill and Sharon Lenters, for a staff application form.

Positions are for July and August and will be well paid according to experience. We also need a **nurse, student nurse** or **R.N.A.** You may apply for one or more 2-week sessions.

Mothers with camp age children are welcome to apply.

Write to:
CAMP KE-MON-OYA
Box 124, Unionville, ON L3R 2L8; phone: (416) 294-8918

The King's College

1985-86 Faculty Vacancy

The King's College has a tenure-track vacancy in Psychology or Sociology at the Assistant or Associate Professor level.

All full-time, regular faculty members must have the Ph.D. or equivalent terminal academic degree.

The King's College is a Christian liberal arts college; its educational philosophy, to which the successful candidate must give assent, is rooted in the historic Christian faith as represented by the creeds of the Protestant Reformation.

The King's College is an equal opportunity employer, but in accordance with Canada Employment and Immigration regulation, this advertisement is directed to Canadian citizens and permanent residents.

Deadline for application is **March 29, 1985.** Send application, curriculum vitae, and references to:

Dr. S. Keith Ward, Academic Dean
The King's College
19766 - 97 Street, Edmonton, Alberta T5H 2M1
(403) 428-9727

The Institute for Christian Studies

invites applications for the following positions:

History of Philosophy
Philosophy of Education
Philosophical Foundations of Psychology
Philosophical Foundations of Technology

We hope to make appointments in two of the four areas by the 1986/87 academic year, subject to budgetary approval.

Applicants must share the institution's commitment to the historic creeds of the Protestant Reformation and hold a Ph.D. Send letters of application, curriculum vitae, and names of references to: **Dr. Bernard Zylstra, Institute for Christian Studies, 229 College St., Toronto, Ontario, M5T 1R4.** In accordance with Canadian immigration requirements, priority will be given to Canadian citizens and permanent residents.

Holland Christian Homes Incorporation

requires a

Director of Care

For Phase III of its development, a 122 care facility and a 116 unit retirement tower, due to open in September, 1985.

Responsibilities will involve initial planning for the nursing department including development of policy and procedure manuals, staff recruitment, program development, budgeting and ongoing direction of the department.

Candidates must be a Registered Nurse, currently registered or eligible for registration in the Province of Ontario. A nursing degree or certificate/diploma in administration is preferred. Experience in a supervisory position in a long-term care setting and knowledge of current concepts in gerontological nursing is essential. Understanding and speaking the Dutch language would be a valuable asset. Submit resume to:

Holland Christian Homes Inc.
c/o Administrator
7900 McLaughlin Rd., S., R.R.10
Brampton, Ontario, Canada
L6V 3N2

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* Airconditioning
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We sell children's coveralls! Sizes 2,4,6 for $16.25; 8,10,12,14 for $18.75; 16,18 for $20.00. Sturdy poly/cotton. Prepaid only. Add $2.00 for postage and handling.

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Opportunities

Make more money working overseas in countries like Kuwait, Saudi Arabia, etc. Also Alaska and the NWT. Workers needed are tradespeople, professionals, etc. For free information on our latest publication and the money-back guarantee, send your name and address to: **World Wide Opportunities, Box 727, Station F, Toronto, ON M4Y 2N6.**

(NOTE: all information is in English only).

More classifieds on page 16...

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We need listings of all types of poultry farms.

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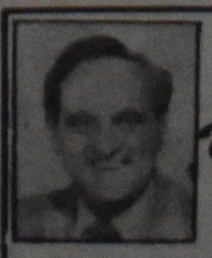
Clinton, ON N0M 1L0

Teachers ads on page 16.

Real Estate



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Classifieds

Teachers | Teachers | Teachers | Teachers | Teachers

RHEMA CHRISTIAN
SCHOOL, PETERBOROUGH

invites applications for the position of **teaching principal,** for the 85/86 school year. Please address your letter of application with resume to:

Mrs. J. Vanderby
R.R.#3, Box 4, Keene, ON K0L 2G0
Phone: (705) 295-4518

Pacific Christian School (K-12)
671 Agnes St., Victoria, BC V8Z 2E7
Telephone: (604) 479-9365

Applications are invited from suitably qualified teachers in the following areas:

Elementary: 3 positions

1. Head teacher — Intermediate
2. Head teacher — Primary

Applicants should be experienced teachers with a background and interest in the area of curriculum. Administrative time is made available and an allowance paid.

3. Teacher(s) in the area grade 3-6

Number and grade assessment depends on the filling of position 1 and 2. Ability to teach French would be an asset.

Secondary: 3 positions

The ability to teach 1 or more of the following subject areas: Math, Science, French, Art, Bible and Environmental Studies.

Send full resumes and references, or write for an application form, to the principal, **Mr. R. Sutton.**

Applications Requested

The **Calgary Christian School Community,** with its 450 students, 32 teachers and 300 families, invites teachers wanting to teach for the Lord to apply for openings at both the main school and the new south school.

- Elementary Grades
- **Elementary Grades**
- **Special Education** (remedial and enrichment)
- **Choral and Instrumental Music**
- **Secondary Specializations**

Calgary Christian School
Jack VandenBorn, Principal
2839 - 49 St., S.W.
Calgary, Alberta
(403) 242-2896

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 85/86 school year.

Administrative openings:
PRINCIPALSHIP in Christian High School and Elementary Junior High School

Possible teaching positions open in:
elementary
intermediate
junior high
senior high

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added services of a curriculum coordinator and resource teachers.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspective, are invited to contact:

H.P. Visscher
14345 McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

LONDON
Faith Community Christian School
Parental and Interdenominational

invites applications for a grade 7 and 8 teacher. Our address is: **310 Southdale Rd., London, ON N6E 1A1; phone: (519) 668-0015**

Covenant Christian School
Box 1595, Leduc, Alta. T9E 2Y9

The Leduc Society for Christian Education is inviting inquiries and applications for the 1985/86 school year. We are looking for teachers for **elementary grades — Kindergarten** (2 days per week) and **grades 1-5.** Educators in agreement with the philosophy of this school are encouraged to apply to:

Linda Knoppers
Leduc Society for Christian Education
Box 1595, Leduc, Alberta T9E 2Y9

Let's Play CHESS
Pete Layer

THE NOVEMBER LADDER

Contestants: Problems:	#1024	#1025	#1026	#1027	Sub. Total	Prev. Total	Total
Points:	3	2	3	2			
P.W. Lamain	2	Game	only		2	82	84
J. Wilms (VII)	3	2	3	1	9	64	73
K. Amsinga (IX)	-	2	3	1	6	62	68
G. Bloemendal (III)	2	2	3	2	9	37	46
W.L. Boer	2	0	3	2	7	New welcome	7

Comments

A hearty welcome to our new Ladderite, Mr. W. Boer. I wish you a speedy climb to the top.

The remarks I received on the game position, #1024, varied from "the quickest to solve" to "it took me the longest time!" The first four moves of the solution are rather obvious (even with the Queen sacrifice) but then the knights jump around in the strangest fashion until the Black king is checkmated. And to think that this occurred in a real game!

The last two-mover has four different threats all of which should have been indicated. These conditions made it tough to receive 100%, which should be a real challenge every month.

Solutions

#1024 (Game Position) 1. Q-R6 ch., KxQ (..., K-R1, 2. PxP), 2. PxP ch., K-N4 (..., K-N2; 3. RxP mate) 3. R-R5 ch., KxR; 4. P-B4 ch., NxB; (..., K-R3 or 5. R-R1 or ..., N-B6, 5. BxN ch.,) 5. N-B6 ch., K-R3; 6. R-R1 ch., K-N2; 7. N-R5 ch., K-R3; (..., K-R1; 8. P-N7 mate). 8. N-N3 ch., K-N2; 9. NN-B5 ch., K-B3; 10. N-Q5 ch., KxP; 11. R-R6 mate.

Black's fourth move was missed by all solvers except Mr. Wilms. The toughest part of the solution are moves 5-11.

#1025 (Kamstra) Key: 1. BxP, threat: 2. B-B4 mate

Try: 1. RxP, B-R2 no mate.

#1026 (Hultberg) Key: 1. N-B2, threat: 2. N-K1 mate

Variations: 1.--, KxN; 2. P-Q4 ch., K-N6; 3. R-N3 mate or 2. --, K-N8; 3. R-N1 mate

#1027 (Lacksonen) Key: 1. N-K6, threats: 2. Q-B2, P-K4, R-N5, R-B1 mate

the four black pawn moves eliminates three of the four mates each time.

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Please send me information on "jobs for people with savor."

Name _____
Address _____
City _____ State ____ Zip ____
I saw this ad in (Publication) _____

What's happening?

Check our Calendar of Events on page 17 ...

BRANTFORD: Brantford Christian School requires a full-time **grade 1 & 2 teacher** to start **March 4, 1985.** Please contact: Mr. C. Vander Veen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4 or phone: (519) 752-0433, school or 752-4100, home.

Durham Christian High, R.R.1, **Bowmanville,** ON L1C 3K2 solicits applications from **experienced science** teachers for the position of science teacher. Send resume to Ren Siebenga, principal.

GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.

HAMILTON: Calvin Christian School. The Education Committee invites applications for a definite grade 3 vacancy. Experienced teachers are encouraged to apply for this position. Other vacancies are possible. Inexperienced teachers are welcome to submit resumes and related. All information or inquiries should be sent to Mr. W.H. Hultink, Principal, Calvin Christian School, 547 5th St., Hamilton, ON L9C 3P7.

TERRACE, BC: Centennial Christian School invites resumes for possible teaching openings in **Grades K-5** for the 1985/86 school year. Music experience an asset. Please submit resumes to: Mr. Luke Janssen, principal, 3602 Sparks St., Terrace, BC V8G 2V6; (604) 635-6173.

THUNDER BAY: Thunder Bay Christian School invites applications for a teaching position in **grades 5 and 6** for the 1985-86 school year. Please forward letter of application to: Mr. John Tamming, principal, Thunder Bay Chr. School, R.R.#2, Arthur St., Thunder Bay, ON P7C 4V1; phone: 1-(807) 939-1209.

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All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10 ___ $25 ___ $50 ___ $100 ___
$500 ___ Other ___ Thank you!

Events

CALENDAR of events

Jan. 7 - Apr. 19 Maps and Compasses: charting our course in a changing world; sponsored by the Institute for Christian Studies. Watch for advertisement.
Brampton: Jan. 7 & 28, Feb. 18, Mar. 11, Apr. 1
Chatham: Jan. 10 & 31, Feb. 21, Mar. 14 & 28
Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10
Winnipeg: Jan. 17, Feb. 8, Mar. 1 & 21, Apr. 11
Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Feb. 7 Inauguration of Dr. Hendrikus W.H. Van Andel as 2nd President of the King's College at 7:30 p.m. at Third Chr. Ref. Church in **Edmonton,** Alta.

Feb. 9 "Radical Hospitality: opening homes to ex-offenders" is the theme of a conference being held from 8 a.m. to 4:15 p.m. at the **Willowdale** Chr. Ref. Church, 70 Hilda Ave., Willowdale. Guest speakers are David and Ruth Rupprecht, who are parents operating an "open home." They have written a book in which they share their experiences: *Radical Hospitality*. The conference is sponsored by Open Homes, a group of Christians in the Toronto area who open their homes to ex-prisoners for support, regular visits and temporary stays. For more information call Adrian VandenBerg (416) 466-8700 (evenings) or Harry Nigh (416) 769-8510 (days).

Feb. 11 "Co-Working in God's Kingdom, a Biblical Mandate: Barriers to Overcome." Panel discussion sponsored by the Committee for Women CRC. Panelists: Mary VanderVennen, Christian Counselling Serv., Dr. Harry van Belle, Redeemer College, Dr. George VanderVelde, I.C.S. **Willowdale** CRC, 70 Hilda Ave., Willowdale; 8:00 p.m. Refreshments and discussion.

Feb. 16 Festival of Five Male Choruses; First Chr. Ref. Church, Hamilton. Reserve tickets at $4.00 from Director Harold DeHaan at 330 Thayer Ave., **Hamilton;** phone 389-2104.

Feb. 19 **Rescheduled event:** Meeting of Interest to young and old, male and female. Structure and Direction in the Feminist Movement (Against Polarization in the CRC). Discussion to follow. Dr. Al Wolters: Associate Professor of Religion and Theology and Classical Languages at Redeemer College; 8:00 p.m., **Strathroy** East CRC.

Feb. 18 & 19 First Annual Convention R.C.B.P.A. at the Hamilton Holiday Inn, **Hamilton.** For information contact (416) 549-8024.

Mar. 18-30 CSS's Harry Houtman in Alberta.

Mar. 1 **Hamilton** Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. Harold DeHaan and Mr. Chris Teeuwsen at the organ. Central Presbyterian Church 8 p.m.

Mar. 2 **Chatham** Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. John Postma and Mr. Chris Teeuwsen at the organ. Park Street United Church 7:30 p.m.

Mar. 17-28 Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.

Mar. 18-29 Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Apr. 20 A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, I Bogersman straat 31, 9291 H.B. Kollum, (Fr.) The Netherlands.

May 1-4 RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 11 100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Larooi, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 16-29 Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

Organ recitals featuring John William Vandertuin:
February 10: All Saint's Cathedral, **Edmonton,** Alta.; February 11: Maranatha Chr. Ref. Church, **Lethbridge,** Alta.; February 12: Sunny Brook United Church, **Red Deer,** Alta.; February 15: Knox Metropolitan United Church, **Regina,** Sask. For details see local advertisements.

Next Issue

Dated	Mailed	Classified	Display
Fri Feb 15	Tues Feb 12	Thurs Feb 7 8:30a.m.	Wed Feb 6 8:30a.m.
Fri Feb 22	Tues Feb 19	Thurs Feb 14 8:30a.m.	Wed Feb 13 8:30a.m.
Fri Mar 1	Tues Feb 26	Thurs Feb 21 8:30a.m.	Wed Feb 20 8:30a.m.

The Reformed Fellowship of Canada

Edmonton Chapter, invites you to a meeting at St. Gregory's school gym, 10735 McQueen Rd., on **February 28,** at 8:00 p.m. Rev. Cecil Tuininga will introduce us to the Reformed Fellowship, its origin, purpose and aims.

Zion, Founded on the Mountains

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WITH
Dr. Jack and Alice Hielema
ON
March 18 — 31, 1985

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From Toronto	$2040.00
From Amsterdam	$1740.00

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Racom Tour with a Purpose

May 1 - 4

Cost: $220.00 from Guelph

Itinerary: Grand Rapids: (Calvin College; Denominational Building; Pine Rest)
Chicago: (Dinner with Back to God Hour ministers; tour of Back to God Hour Headquarters and Trinity College)
Holland: (Tour of Pillar Church; Racom presentation; Wooden Shoe Factory; Dutch Village)
Tour includes: Transportation, Lodging, 3 dinners, 2 lunches, admission to Dutch Village and Medical Insurance.
Host: Jack and Joanne Thalen

For reservations call or write:

Mr. Jack Thalen
82 Cedar Street
Guelph, Ont.
N1G 1C5
824-7637

Mrs. Willie Kooy
28 Elmhurst Cres.
Guelph, Ont.
N1H 6C7
821-8693

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MAY 16-29 PLUS 2 WEEK STOPOVER IN AMSTERDAM, $1979 PP

Tour features 1st class hotels, full breakfasts and dinners, sightseeing and touring by motorcoach with professional guides, round trip air transportation, service charges, taxes, site fees, transfers & porterage at airport and hotels.

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Telephone (519) 885-6105

Dr. Albert Vandermey
Holland Christian Homes
7900 McLaughlin Rd. S.
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Social issues

Euthanasia

Sentenced to Life, Malcolm Muggeridge and Alan Thornhill, Thomas Nelson Publishers, 1983, $5.25 pb. 129 pages. Christine Farenhorst-Praamsma, Owen Sound, Ont.

Although the publication of this paperback is 1983, the play *Sentenced to life*, was first performed at Westminster Theatre, London, in 1978.

The lead characters, Gerald and Eileen Vickory, are advocates for euthanasia. Eileen is ill, incapacitated to the point where she needs help in everything, and that includes the death she so desperately wants. Believing in mercy killing, in principle, her husband is appalled at the thought of actually helping her to die. Finally, however, he does what she wants and doses her with some unnamed white powder. She dies typing a message with her toes, saying it is she who has persuaded her husband to do this, hoping to save him from any grievous consequences.

Gerald Vickory returns home after his time in prison and trial for murder in a different frame of mind. He despises himself for what he has done and, overwhelmed by guilt, comes to see that his only escape - and herein lies the crux of the play - lies in the forgiveness of Christ's love.

Why did Muggeridge and Thornhill collaborate to write such a play already back in 1975? Muggeridge says it was a journalistic hunch that euthanasia was bound shortly to become an alive issue. Indeed, to see how current it is, you've only to read the daily paper. "Doomed infants given morphine: hearing told." Euthanasia **is** a prevalent issue.

We do well to remember, as we read our newspapers today, and as Muggeridge and Thornhill point out, that pre-Nazi Weimar Germany accepted mercy-killing as a humane practice.

This is a book which should be read by every young person (and old person) in our church. It is highly recommended for reading especially in discussion groups.

"There may be excellent plumbers and incompetent plumbers, excellent philosophers and incompetent philosophers. An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because plumbing is a humble activity and tolerates shoddiness in philosophy because it is an exalted activity, will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

John Gardner

Dutch

Suiker op je brood...

We raken al weer aardig op het gezin van Bertus en Aaf ingespeeld. Naar 'rock muziek' hoeven we niet meer te luisteren. John an Margie hebben inmiddels Handel aan hun repertoire toegevoegd, dus krijgen we al twee dagen lang het Halleluja koor op ons brood.

Over broodbeleg gesproken. Ik mag tegenwoordig vier sneetjes per broodmaaltijd verorberen. Natuurlijk moet elk sneetje met iets anders belegd worden. Het is een zonde in Nederland om twee keer hetzelfde te nemen. Het vraagt dan ook wel de nodige inspanning om een keuze te maken uit bruine suiker, hagelslag, stroop, appelstroop, rozebottel jam en gewone, pindakaas en echte kaas, rookvlees en stukjes zoute haring, enz.... Mijn gevoel zegt: iets zoetigs. Mijn verstand en Margriet (vaak synoniem) manen me aan iets anders te nemen.

Moeilijke beslissingen!

Ik vind het moeilijk brood te beleggen. In de eerste plaats is daar die enorme tweestrijd tussen zoet en gezond. Ten tweede is er verschil tussen gemakkelijk en moeilijk broodbeleg. Bruine suiker kun je zo op een sneetje mikken. Jam moet je eerst uit de pot schrappen, want jampotten zijn bijna altijd leeg. Kaas moet je snijden, dus dat is al een hele bezigheid, en rookvlees moet je van het platje peuteren, vooral als het iel-fijn gesneden is.

Ten derde vind ik broodbeleggen moeilijk omdat ik tegenwoordig vergeet wat ik op mijn eerste sneetje deed. Men mag dit aan ouderdom wijten. Ik weet wel beter! Ik kan vaak mijn aandacht er niet bij houden omdat ik steeds over die verhaaltjes voor Canada zit te prakkizeren.

Gelukkig is Margriet er om me te vertellen wat ik al dan niet gehad heb. Zij toch slaat al mijn handelingen gade, net zoals ze vroeger de over-de-vloer-kruipende kindertjes nooit uit het oog verloor. In die zin heeft ze er op haar oude dag een kind bijgekregen....

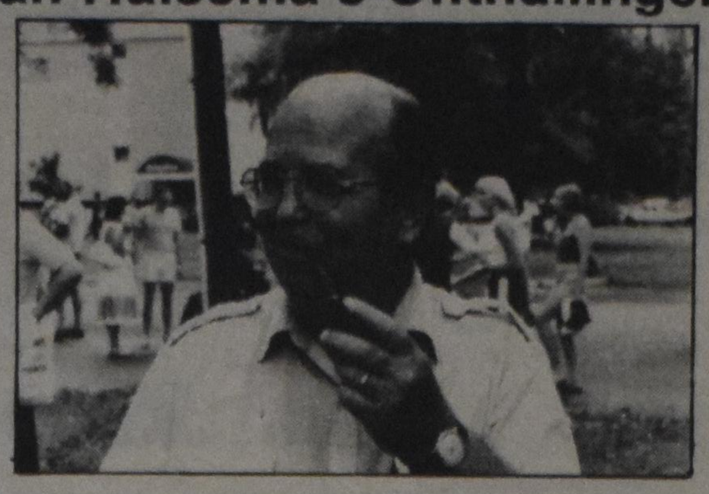
Niets "om hakken"

Bij het conserveren van een broodmaaltijd kun je ook nog leuk converseren. Niet wat de mond ingaat is belangrijk maar wat er uitkomt, zegt de Bijbel. Dus converseren is belangrijker dan conserveren, vooral op je oude dag.

Maar je moet er wat werk van maken, niet? Zo van: "Wat zullen we nu eens weer nemen, Margriet? Zal ik een plakje van die pittige kaas of een plakje rookvlees nemen? O, is de kaas nu al weer duurder geworden? Dan maar rookvlees. Maar kind... als ik toch geen bruine suiker mag hebben, waarom zet je het dan op tafel? Tjonge wat is die rookvlees weer dun gesneden. Mag ik er twee nemen? Misschien kun je de slager vragen....

Ja, ja, zo gaat dat op je oude dag. Praten over iets wat niets "om hakken" heeft, zoals de Groninger dat zegt. Toch maakt dit opzettelijk converseren het leven stukken aangenamer. Vroeger had ik daarvoor geen tijd. Correctie: Margriet zegt dat ik moet zeggen dat ik dacht er geen tijd voor te hebben. Nu praat ik meer dan ooit... en... lang niet altijd over koetjes en kalfjes, hoor....

Van Halsema's Onthullingen



Schrale kost

Broodbeleg! Bij Bertus en Aaf thuis is het niet moeilijk een keus te maken tussen de verschillende soorten beleg, want er staan maar twee beleggies op tafel: bruike suiker en pindakaas. Zondags was het al niet veel beter. Dan komt er een-twintigste van een Gouda kaasje op tafel, en Aaf snijdt de plakjes nog dunner dan de slager van Margriet het rookvlees.

Ik krijg medelijden met Bertus. Die jongen had het in Holland zo goed kunnen hebben. Als ik me goed herinner was er bij ons vorig bezoek toch wel meer beleg op tafel. Ach, ze zitten natuurlijk ook met die scholen. En volgens Bertus kun je ook al bijna geen auto meer rijden, of sigaretten roken.

Margriet merkte enige andere dingen op die mij natuurlijk niet opgevallen waren. Zondags bijvoorbeeld kregen we een piekfijn stukje vlees, maar door de week kwamen de gehaktballetjes op tafel. Keurig hoor, lekker doorgesudderd of hoe dat dan mag heten. Soms werd het gehakt door de rijst geroerd met flink wat peper er door. Dat moest dan een Indisch gerecht voorstellen... geef mij maar rijst met boter, kaneel en bruine suiker!

Ook Aaf's pizza's bevatten het gehakt, iets dat je in Holland, waar wij tegenwoordig dat spul ook al eten, nooit tegenkomt.

Vervolg op pagina 19...

DO YOU REMEMBER?

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This interest rate of 36.2% was quoted by investment advisors in the financial press and also in the Dutch press as the earnings of Canada Cumulative Fund during the year 1983.
In spite of the warning in the ads that past performance is no guarantee of future results, the bold 36.2% and other high percentages try to convey a different message. Now, a year later, we checked out the results of this Canada Cumulative Fund and discovered that the 1984 earnings were -5.6%. Someone who invested $1,000.00 in this R.R.S.P. fund as of January 1, 1984 not only suffered a paper loss of $56.00 but also missed out on the interest which would have been paid on a plan obtained through a credit union or bank. In addition they had to pay a commission of up to $90.00 to the fund or its representative.

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RRSP Rate Shopping

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Begin vorig jaar werd door adviseurs in de financiele pers en ook in de Nederlandstalige pers geadverteerd met een inkomstenpercentage over 1983 van 36.2% voor Canada Cumulative Fund. Ondanks de waarschuwing in de advertenties dat de resultaten van vorige jaren geen garantie waren voor de toekomst, probeerde de vette druk van 36.2% en andere hoge percentages echter een andere indruk te wekken.
We hebben nagegaan wat de resultaten van Canada Cumulative Fund voor 1984 geweest zijn en vonden uit dat er een verlies geleden is van -5.6%. Iemand die per 1 januari 1984 $1000 belegde in dit R.R.S.P. fund, heeft nu per 1 januari 1985 een "papieren verlies" van $56, heeft de normale rente die ontvangen had kunnen worden van een credit union of bank gemist en heeft bovendien een commissie betaald aan het fund of de vertegenwoordiger van maximaal 9%. De waarde van de belegging is nu $854.00
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"Ben je een creationist of een evolutionist?"

Als je't mij vraagt

Syrt Wolters

Zo werd me de vraag voorgelegd. Ik weet niet of het goed Nederlands is, maar u weet wel wat er bedoeld wordt. Het lijkt wel een beetje alsof je gevraagd wordt naar je politieke of godsdienstige richting: Ben je Rooms of Protestant? Ben je Liberaal of Socialist? Links of rechts? Zo nu ook: ben je een Creationist of een Evolutionist?

Zo nu en dan komt dit vraagstuk weer aan de oppervlakte. Het mag dan voor een tijd met rust gelaten worden maar dan opeens is het er weer. Hoe is het nu: Moeten we de Bijbel anders verstaan dan we het lezen? Heeft God echt alles in zes dagen geschapen of nam God biljoenen jaren om het alles tot stand te brengen?

Ik ben geen "loog"

Kortgeleden schreef Dr. Menninga, professor aan Calvin College, een artikel in *The Banner* over dit vraagstuk. Hij schreef over: Creation en Geologie. 'k Heb begrepen dat Geologie de wetenschap is die zich bezig houdt met de vraag hoe de aarde samengesteld is en nagaat hoe de tegenwoordige samenstelling van de aarde zo ontstaan is.

Ik ben geen geoloog; ik ben helemaal geen "loog" of het nu "Theo" of "Geo" of "Psycho" of wat het ook maar kan zijn.

'k Heb nauwelijks meer dan lager onderwijs gehad, dus weet ik van die "logische" dingen weinig af. Is het eigenlijk niet zo dat alleen maar geleerden die een grondige universitaire opleiding genoten hebben over deze dingen kunnen praten? Wat weet een gewone kapper nu van dit soort dingen? Niets immers!

Toch is het een feit dat deze kwestie heel veel gewone, simpele kinderen van God in hun denken en geloven in de war brengt. Wat nu, kan ik niet meer geloven wat de Schrift in klare taal zegt? Als ik het scheppingsverhaal niet meer moet geloven zoals het er letterlijk staat, wat kan ik dan nog geloven van de rest?

Welke bril hebben we nodig?

Ik weet best dat we niet alles in de Bijbel letterlijk moeten verstaan. Toen Jezus zei: Eet, dit is Mijn lichaam, dan geloof ik heel zeker dat de discipelen heel goed wisten dat dat maar een gewoon korstje brood was en niet Jezus' lichaam. Maar ik heb grote moeite om al dat geredeneer van evolutie en schepping in harmonie te brengen met de gewone boodschap van Genesis.

Dat zal waarschijnlijk wel komen omdat ik geen universitaire opleiding gehad heb, maar ik wil toch graag aannemen dat God niet van z'n kinderen vraagt om eerst naar de universiteit te gaan om de Bijbel te kunnen lezen. Want het komt er toch maar op neer dat de geleerden, ook de Christenen onder hen, zeggen: We kunnen de Bijbel als het de schepping beschrijft niet meer aannemen als een zes-daags gebeuren. De geologie en andere wetenschappen hebben ons onomstotelijk bewezen dat dit niet zo heeft kunnen plaatsgrijpen. En zo komt men tot de conclusie dat men de bril van de wetenschap op moet zetten om de Bijbel te kunnen verstaan. Mij werd altijd geleerd dat we de bril van de Bijbel op moeten zetten om de verschillende wetenschappen te kunnen verstaan. Dus precies andersom.

Fantasie met lerende strekking

Maar ja, de vraag werd mij voorgelegd: Creationisme of Evolutionisme? En als je kapper bent kun je natuurlijk nooit zeggen: Dat weet ik niet. We hebben nu eenmaal de naam dat we met elke klant die we in de kapstoel krijgen een wereld-probleem oplossen — tot het weer toe! Dan kun je toch niet uit de weg gaan voor een vraag als deze!

Nu vrees ik dat, als ik mijn eenvoudige visie op dit probleem aan het publiek prijs geef, ik dan al mijn credietwaardigheid als schrijver in de krant in de waagschaal zet. Velen zullen waarschijnlijk zeggen als ik mijn opinie neer geschreven heb: "k Wist niet dat die man zo kortzichtig was! Wat een onzin!" Ondanks dit risico waag ik het er op.

Ik ga een paar bekende schrijvers nadoen, zoals C.S. Lewis, of Tolkien, of George MacDonald. Die schrijvers trachtten een idee duidelijk te maken door de lezers mee te nemen naar het land van de fantasie. Als u van fantasie met een lerende strekking houdt, moet u dié schrijvers eens lezen. De moeite waard!

Wordt vervolgd ...

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, BC

Hoe bestrijden wij elkaar?

Nicholas B. Knoppers

Als een kerk vandaag een strijdende kerk is dan is het de Christian Reformed Church.

Docenten van een seminarie met een krijgshaftige naam maken verre en dus dure reizen om de goegemeente op te roepen tot een openlijk protest tegen een Synodebesluit waaraan gewerkt is voor niet minder dan veertien jaren met vijf commissies en duizenden dollars aan onkosten. Kerkeraden worden aangespoord 'overtures' volgens een bepaald model in te zenden. Coalities worden gevormd om de beschikbare mannenkracht te bundelen. Een strategie wordt aanbevolen om *onze* mannen in het gestoelte te krijgen. Familie verjaardagen worden gebruikt als een thuisfront. Preekstoelen moeten dienen als pijlkokers. Voorwaarts, mars!

Strijd, zelfs tussen broeders en zusters van hetzelfde huis, kan geen kwaad. Op één voorwaarde: de strijd is onderworpen aan Schriftuurlijke regels. Paulus geeft zulk een regel in de Brief aan de Philippenzen door middel van een woord dat drieërlei betekenis heeft.

* * * *

De Statenvertaling zegt: *bescheidenheid*.

Het betekent: zich niet op de voorgrond dringen, zich gedragen zonder enige aanmatiging, je plaats weten.

Wij kunnen dit ter harte nemen.

Wie zijn wij eigenlijk als een denominatie? Nauwelijks driehonderd duizend leden op een continent met meer dan 250 miljoen mensen. Een heel kleine kerk temidden van zoveel andere kleine en veel grotere kerken.

Wij moeten niet zo hoog van de toren blazen. En niet zo gewichtig doen alsof van ons de komst van het Koninkrijk afhangt. En een korte studie in kerkgeschiedenis kan ons leren dat hele veldslagen — met vele slachtoffers — geleverd zijn voor beginselen die later bleken in het geheel geen Bijbelse principes te zijn.

Uw bescheidenheid zij alle mensen bekend!

* * * *

De Nieuwe Vertaling leest: *vriendelijkheid*.

Het wil zeggen: warmte en hartelijkheid.

Misschien is het stukken beter in The States, maar er is sinds de immigratie na de Tweede Wereldoorlog heel wat afgehuild en geleden in menige kerk in Canada door een koud en hard en nurks optreden in huisbezoeken en gemeentevergaderingen (vooral bij het jaarlijkse budget!). Wij hebben met de Bijbel in de hand broeders en zusters in de Here moeten vermanen, maar wij hebben hen gewond en zelfs de kerk uitgejaagd omdat wij wel met de Bijbel in de hand maar niet met de Bijbel in het hart kwamen.

Vriendelijkheid ... zij is genoemd in de Brief aan de Galaten een vrucht van de Geest. Wij mogen er wel rekening mee houden in onze huidige polemiek want die begint verdacht veel te lijken op de hardheid die de wereld gebruikt in politiek en ekonomie.

De Schriftuurlijke vriendelijkheid is wat anders dan de bekende "glimlach" op de preekstoel en in de kerkbank. Zij is nog minder: iedereen te vriend houden. De waarheid mag en moet gezegd worden als wij er maar zeker van zijn dat het inderdaad de Waarheid is en wij die Waarheid brengen in warmte en hartelijkheid.

Hoe bestrijden wij elkaar? Een ieder onderzoeke zich zelf: doen wij het zo dat de hartklop van Christus kan gehoord worden?

* * * *

De Korte Verklaring (met Greijdanus als een betrouwbare exegeet) vertaalt: *billijkheid*.

Met dit woord komen wij nog het dichtst bij wat Paulus bedoelt. Billijkheid is: meegaandheid, toegeeflijkheid, welwillendheid.

Deze billijkheid is geen kompromis ten koste van de Waarheid. Zij is de bereidheid om naar de ander te luisteren in het zoeken van de Waarheid. Zij is de openheid om de ander in inzicht en ervaring uitnemender te achten dan zichzelf (2:3). Zij is de welwillendheid om — als er geen Schriftuurlijk principe in geding is — eigen mening prijs te geven.

Is er in al dit vechten onder ons nog iets te merken van deze billijkheid? Of slaan wij er maar op los, niets en niemand ontziende? De ander moet naar ons luisteren; indien niet, dan ...

* * * *

Uw bescheidenheid, vriendelijkheid, en billijkheid zij alle mensen bekend.

Met het woordje "zij" spreekt Paulus geen wens uit, maar een bevel. Dit bevel klemt te meer, omdat — gelijk de apostel er onmiddellijk op laat volgen — de Here nabij is. Straks verschijnt de Here tot gericht en zal Zijn oordeel ook over ons gedrag in de huidige strijd gaan.

Reprinted from De Wachter

Van Halsema

Vervolg van pagina 18.

Als het ijs tussen Margriet en Aaf zodanig gebroken is, dat bij het afwassen zelfs de diepste zielsontroeringen op komen borrelen, vertelt Aaf over het hoe en waarom van de schrale kost die we voorgeschoteld krijgen. Het was Bertus' idee, vertelt Margriet me, voor het naar bed gaan. Van verbazing laat ik mijn bretels knallen, slaak een diepe zucht van de pijn want te laat merk ik dat ik in Canada m'n stevig gebreide borstrok niet aan heb. Bertus' idee? Bertus, die behalve z'n sokken en peukjes sigaretten ook zijn christelijke levenshouding wel eens wat rond liet slingeren?

Bertus schijnt nu iets met jullie CRWRC te doen te hebben. Drie maanden voordat de journalisten eindelijk hun media-schijnwerpers op Ethiopia richtten, wist Bertus al wat er gaande was. Hij had de vel-over-been foto's gezien. Aaf had Margriet verteld hoe hij op een avond vreselijk ontdaan van een CRWRC vergadering thuiskwam.

De volgende morgen bekeek hij de met broodbeleg afgeladen ontbijttafel en sprak: "Met een beetje minder kan het ook wel!" Daar hij toch al liever gehakt-ballen dan een biefstukkie had, vond hij het niet moeilijk deze doordeweekse lekkernij ook op te geven.

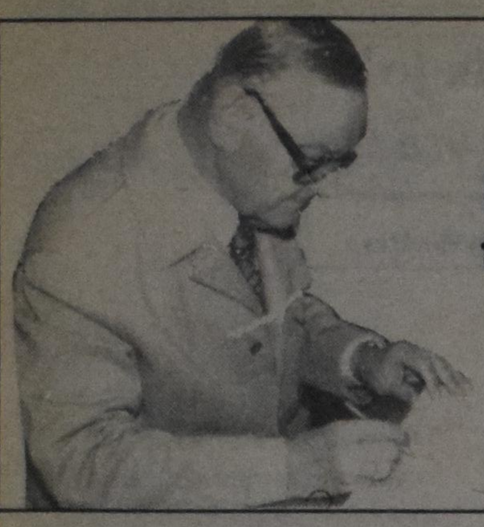
Een goed idee, maar...

Aaf en de kinderen sputterden tegen, maar deze keer nam die zoon van me nou eens echt de teugels in handen en het hele gezin vaart er wel bij. Bertus verliest zijn buikje, en de toch wel wat mollige Aaf begint ook af te slanken. John handelt op school in boterhammen met bruine suiker en pindakaas....

Aaf vertelde Margriet dat ze anders niets aan het hongerfonds hadden kunnen geven, zo zwaar zitten ze. Nu gaat er van het huishoudgeld elke maand $70.00 naar Ethiopia.

Ik vond dat een bijzonder goed idee. Ik hoop alleen dat als we bij Wim en Margriet zijn, er nog wat stukjes zoute haringen op tafel staan. Want daar ben ik toch wel héél... héél... héél echt gek op!

Books



Building on the rock

Rev. Henry Van Andel

Our guiding eyes

The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light, but if your eye is not sound, your whole body will be full of darkness.

Matthew 6:22

This word of Jesus is difficult to explain. There are several explanations of it. I do not claim that the following interpretation is the only possible one. But here we go.

The word "body" in this text points to our whole existence, particularly our actions or you may say: our walk of life. The eye is like a lamp giving direction to our walk of life. We are inclined to act as a result of what we see.

Let me take an example. I think of people who are window-shopping. Even if it is not their intention to buy something, yet what they see in a window can be so attractive that they cannot withstand the desire to purchase it. Then their eyes act as lights which are focused on an article in such a way that they feel the urge to act.

It is Jesus' intention to make clear that the guidance of our eyes may lead to two different consequences, one which is good and one which is evil.

It is possible that our eyes see poverty, suffering, sorrow, and that as a result of it we are stimulated to help out and to give comfort and relief. Then our eyes are sound and our actions will be full of light.

However, it is also possible that our eyes are attracted by evil things. I think, for instance, of looking at pornographic magazines or reading other bad literature. Then our eyes are not sound with the result that our minds become corrupt. Consequently people will be filled with unclean desires and become inclined to wrong acts.

Such acts are called darkness in our text.

Published posthumously

New Testament

A life-style of Biblical justice and mercy

New Testament Social Ethics for Today, Richard N. Longenecker, Eerdmans, Grand Rapids, MI. 1984. James H. Olthuis, Toronto, Ontario

The place and status of women is a matter of deep concern in the Christian community. And Galatians 3:28 ("there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus") plays an important role in our discussions. This new book by the well-known professor of New Testament at Wycliffe College, University of Toronto centers on that text. For that reason alone the book deserves to be read widely. But Longenecker has more in mind. Not only does he set out to show the relevance of the New Testament for social ethics and exhort to obedient response and appropriate action, he also has a hermeneutical purpose: to show how the New Testament should be understood and used in areas of social concern.

Remarkably Longenecker accomplishes both purposes in one hundred pages. And he does so with clarity and an admirable even-handedness. Chapters one and two deal with a hermeneutics of the New Testament. Chapters three, four and five "build on statements in Galations 3:28 that express the cultural, social and sexual mandates of the gospel."

The author argues the need for a "developmental hermeneutic" to do justice to the progressive revelation given in Scripture. There is a conjunction of old and new in the Scriptures, the latter writers not opposing the old, but expressing their significance more fully and applying their message to new situations. Such old and new, continuity and growth, also needs to show up in our interpretation. We need to distinguish between "declared principles" and "described practices" and work towards a fuller understanding and more adequate application of these principles in our times.

Longenecker takes Galatians 3:28 to be a liturgical formulation of the early Church, a baptismal confession which probably was a conscious stand against the Jewish prayer that blesses God for not making me a Gentile, a slave or a woman. In the case of each of the phrases, neither Jew nor Greek, neither slave nor free, neither male nor female, he discusses their New Testament meaning as well as the Church's practice in the New Testament times and succeeding centuries. He concludes in each case with implications for today.

Longenecker makes an exciting and I believe, important proposal, a proposal I wholeheartedly endorse. he suggests that it is necessary to go beyond what the early Christians did in order to obey that great Magna Carta of the Christian faith in Galatians 3:28. Paul, he says, set the direction for cultural, social and sexual relations even though he did not work it out fully in his time. Empowered in the Spirit we are to reapply the mandates in continuity with the direction set by Paul as he began to apply those same mandates to the circumstances of his day.

Paul saw clearly the principle of equality between Jew and Greek and led the way in working out this principle in practice. Although Paul did not speak directly agains slavery, his "neither slave nor free" did make a start in that direction by establishing a "paradigm for proper Christian response in such matters." In Longenecker's understanding 1 Corinthians 14:34-35 and 1 Timothy 2:11-15 are not elevated to the status of a gospel principle that flies in the face of the confession of Galatians 3:28 that there is "neither male nor female." These passages should be taken "more contextually and circumstantially."

I like this book very much. It makes a real contribution to our ongoing efforts to develop a biblical life-style of justice and mercy. I do have one question that I cannot resist raising. Doesn't Longenecker's stress on the discontinuity between the categories of creation and redemption act to undermine the very continuity that he wishes to maintain in his interpretation of Scripture? In my view I see redemption as the post-Fall re-publication of the original creational order of mutuality and freedom.

Children

For children of all ages

Poems for children and other people edited by G. Hornby, illustrated with Cybis porcelain sculptures, Crown Publishers Inc. New York, revised edition, 1980, 102 pp. hardcover, $11.50. Christine Farenhorst-Praamsma, Owen Sound, Ont.

This delightful book was first published in 1975, the revised edition coming out in October, 1980. Even if you or your child don't care for poetry, the Cybis sculptured illustrations are so utterly pleasurable that you will be charmed. They are photographs of porcelain created in the Cybis studios, a group of American artists who craft 'poetry' out of clay. Each sculpture complements the poems or stands as a story itself. The poetry is not all famous or great, but the pages of this book will make you smile with joy.

Some of the poets found are Shakespeare, Tennyson, Longfellow, Rossetti, Dickinson, Frost and Sandburg.

This book is recommended highly for the ageless child.

'There is no frigate like a book
To take us lands away,
Nor any courses like a page
Of prancing poetry.'

Dickinson

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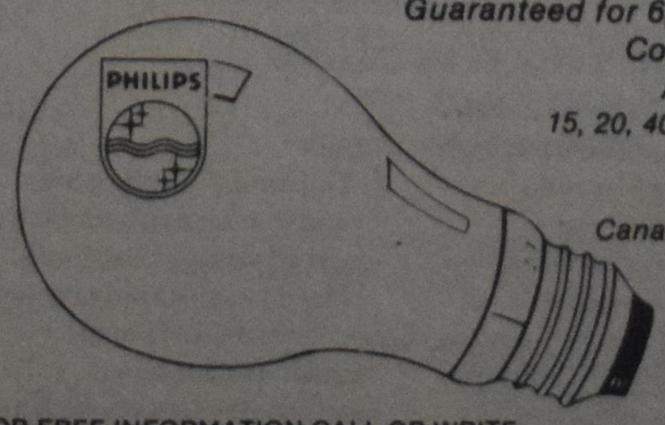

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